

A
COLLECTION
Out of the best
Approved Authors,
CONTAINING
HISTORIES
OF

Visions, Apparitions, Prophecies, Spirits,
Divinations, and other wonderful Illusions of
the Devil wrought by Magick or otherwise.

Also of divers

Astrological Predictions,

SHEWING

As the wickedness of the former, so the vanity of the latter, and folly of trusting to them.



L O N D O N :

Printed for *Joshua Kirton*, at his shop in *S. Pauls Church-yard*, at the sign of the *Kings-Arms*. 1657.

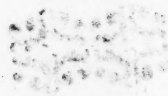
COLLECTION

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Courteous Reader,

How great an influence that bewitching Art of Magical-
Astrology hath had on multitudes of both men and women
in these our times, too sad experience doth truly make cor-
dent; yea so far, that it may well be feared, that some are mo-
ready to barken to, and pla'e more confidence in, these their pretend-
ed Divinations or Prognostications, then ought well to stand with a
true Christians profession. Somewhat to undeceive those that either
hitherto have been, or hereafter may be deluded by these deceivers
and their deceits, is the end of this Collection. In which you shall
find, that the Author hath faithfully, and from well approved
Writers, set forth, as the original of that Diabolical Art, and
the strong delusions of Satan; so likewise by several examples, re-
vealed the wickedness of the Professors, and how exceedingly they have
been daunted; that over credulously have given credit to the same; if
pleasure or profit prevail with thee, I hope this may prove accepta-
ble to thee, wherein thou hast not onely variety of story, but the
same improved for thy good; which that it may so prove, is the
heartie desire of,

Yours,

I. K.

I. of

1. Of the fabulous erections and appellations of *Starres* and *Celestiall Signes*; such as the *Mag-astro-mancers* do make use of, in their erecting of *Theames*, or *Scheames*; for their divining prognostications and predictions.

Phrizus had a Golden sheep, or a *Ramme* with a *Golden Fleece*, given him by his father, or else by his mother; this *Ramme* nourish'd him; and speaking with mans voyce, advised him of sundry perils; and to help him in his flight, flew with him in the ayre, carrying him over *Hellepont*, to *Colchos*: then was this *Ramme* sacrificed to *Jupiter*, to *Mars*, or to *Mercury*; and the skin or fleece hang'd upon an *Oake* or an *Elme*; in the *Wood*, *Grove*, or *Temple* of *Jupiter*, or of *Mercury*: And in memoriall of all this, it was by prayer obtained of *Jupiter*, that the *Sign Aries*, or the *Ramme*, should be placed among the *Stars*. All that can here be credible, is; that this *Phrixus* was an *Astrologer*; now the *Astrologer* gave an occasion to the *Fable*; and the *Fable* to the setting up of the first sign of the *Zodiack*.

Jupiter infinitely taken with the excellent beauty of *Europa*, turn'd himself into a dainty white *Bull*, and was feeding by the *Sea side*, where *Europa*, with her fellow *Virgins*, used to walk, she observing and admiring the unusual comeliness of this beast, went aside to behold it, fell more freely to stroke it, gat upon the back of it; and by this wile was carried over *Sea* into *Grete*, and there ravished. Then for an everlasting memoriall of this fact, *Jupiter* placed the image of *Taurus* among the *Stars*: and *Europa* obtained that one part of the world might be called after her name.

Orion arrogantly boasting of his cunning and power to kill any beast, *Tellus*, *Latona*, *Diana*, indigning this insolency, raised up a *Scorpion* that slew him. *Scorpius* for this memorable fact, was taken up, and set among the *Starres*: and (in pity) *Orion* was thither referred also, and placed next to *Taurus*.

Ganymedes a beautiful Boy, inordinately loved by *Jupiter*, he caused

caused an *Eagle* to snatch him up into heaven; and so translated him among the Starres; to make that Signe which they call *Aquarius*.

Such stories of Star-making there are in the Poeticall Fables of the *Pleiades*, the *Hyades*, the *Dolphin*, the *Eagle*, the *Swan*, the *Goat*, of *Castor* and *Pollux*, of *Cassiope* and *Andromeda*, of *Ariadne* crown, of *Orpheus* his *Harp*, of the *Argonauts ship*, of *Silenus* his *Ass*, and the *Asses Cribbe*, &c.

2. Of the Mythologicall significations of Planets; which are not onely made to signifie mens morals, or their manners; but their fatals also, or their lives and fortunes.

Saturne was the sonne of *Cælus* and *Rhea*; which signifies, that *Time* began with the agitation and motion of beames and the Starres. Saturne cut off his fathers genitals: This signifies time consuming her selfe, or forgetting her own beginning rather. *Iupiter* cuts off *Saturnes* genitals; because he tempers his malice, or maligne influence. Saturne covenants with his brother *Titan* to slay all his sonnes; to note, that it is conspired between the *Sunne* and *Time*, that all that are born shall haste to an end. Saturne devoures his own sonnes; to note, that few live, who when they are born, have Saturne dominant in their horoscope. But Saturne did onely eat up his male-children, not his females: is he therefore not so malignant in the birth of women, as of men? And Saturne was couzened by his wives shifts, who kept some of his male children from his greedy tooth; yea and was made to devoure a *stone* instead of a *man*: does not this signifie, that a Planet may be prevented by that which is no Planet? Saturne vomited up again all that he did eat: shewing that nature repaires that by generation, which she impaires by corruption. Saturne turn'd himselfe into a *horse*, to obtaine his love, or indeed his lust: which shews what furious lust they are prone to, that are borne under this cold and dull Planet. Saturne is old; because of his slow motion, and want of heat. He hath a *Sybe* in his hand, and a *Serpens*

pent by him ; because he is a *retrograde Planet*. *Jupiter* binds him, deposes him, casts him into hell : and all this is but a figure of a conjunction depressing, infringing, or tempering his malignant influence. But *Iupiter* does no such thing, but rather frees, and restores him : and does that signifie nothing ? was not this benigne Planet now a meanes to help and forward his malignity ? But *Saturne* was foretold by an *Oracle* that his own sonne should depose him from his Kingdom. What ? were divining Oracles before the Planets ? Or indeed, are there not over the Starres that can foretell their fates ; as well as they can the fates of others ? In short, the *Golden age* was under *Saturnus* raigne : why then is he made so maleficall a Planet wheresoever he is predominant ? It would be long to note the like of *Iupiter*, *Mars*, *Sol*, &c. and after all such observation, the question at last would return to this : whether Mythology or Astrology (the poetickall, or the speculatory Fable) serves most, to make one another good, or more significant ?

3. Of the strange, uncouth, improbable, impossible, ridiculous, and superstitious causes, grounds, forms, precripts, waies, means, and instruments, whereby to acquire the Art, procure the power, and prepare unto the practice of Divinatory, Magick, and Astrologie.

MElampus, Tiresias, Teales, and Apollonius Tyanicus could understand the voyce or language of Birds. The latter of them sitting among his friends, seeing many Sparrowes upon a tree, and another comming in chirping to the rest, told them, that it told its fellows, that there was a sack of Wheat spilt in such a place, neere the City ; and they going to see, found it so. But how learnt *Appollonius* this rare divining art ? why peradventure by *Democritus* his precript, who named the Birds, whose blood being mingled together would produce a serpent : of which whosoever would eate should understand the voyces of Birds. Or else, by that of *Hermes*, who saith, If any one shall goe forth to catch Birds on a certaine day of the

Kalends

Kalends of *November*; and shall boyle the first bird that he catcheth, with the heart of a *Fox*: that all that shall eate of this bird, shall understand the voyces of Birds, and of all other animals. Or else that of the *Arabians*, who say, that they shall understand the meaning of bruits; who shall eate the heart and liver of *Dragons*.

The *Sybils*, the *Bacchides*, and *Niceratus* the *Syracusan*, and *Amon*, were by their naturall melancholy complexion, Prophets, and Poets. — *Hesiod*, *Ion*, *Tynnichus*, *Calcinensis*, *Homer*, and *Lucretius*, were on a sudden taken with a madnesse, and became poets, and prophecied wonderfull and divine things, which they themselves scarce understood. — *Cornelius Pata-
rus* his Priest, did at that time, when *Cesar* and *Pompey* were to fight in *Thessalia*, being taken with madnesse, foretell the time, order, and issue of the battle.

How great heats love stirres up in the liver and pulse, Physicians know, discerning by that kind of judgement, the name of her that is beloved. So *Nausistratus* knew that *Antiochus* was taken with the love of *Stratonicea*.

When a mayd at *Rome* died the same day that she was married, and was presented to *Apollonius*, he accurately enquired into her name; which being known, he pronounced some occult thing, by which she revived. It was an observation among the *Romans*, in their holy rites, that when they did besiege any City, they did diligently enquire into the proper and true name of it, and the name of that God under whose protection it was: which being known, they did then with some verse, call forth the Gods, that were the protectors of that City, and did curse the inhabitants thereof, and so at length, their Gods being absent, did overcome them.

Ulyse in *Apuleius*, prayes thus to *Ceres*; I beseech thee by thy fruitfull right hand, I embrace thee by the joyfull ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariot of *Dragons* thy servants, by the furrows of the *Sicilian* earth, the devouring wagon, the clammy earth, by the place of going down into cellars at the light nuptials of *Proserpina*, and returnes of the last inventions of her daughter, and other things which are concealed in her Temple in the City *Eleusis* in *Attica*.

The

The *Egyptians*, and *Arabians* confirme, that the figure of the *Crosse*, hath very great power, and that it is the most sure receptacle of all the celestiall powers, and intelligences, because it is the rightest figure of all, containing four right angles, and it is the first description of the superficies, having longitude and latitude; and they said it is inspired with the fortitude of the Celestials.

Rabbi Israel made certaine cakes, writ upon with certaine divine and angelicall names, and so consecrated; which they that did eate with faith, hope, and charity, did presently breake forth with a spirit of Prophecy.

Rabbi Iobena the sonne of *Iochabod* did after that manner enlighten a certain rude Countreyman, called *Eleazar*, being altogether illiterate, that being compassed about with sudden brightnesse, did unexpectedly preach such high mysteries of the law, to an assembly of wise men, that he did even astonish all that were neere him.

A certain man called *Hermiscus* an *Egyptian* was endued with such a divine nature, that at the very sight of *Images* that had any deity in them, he was forthwith stirred up with a kind of divine phrenzy.

The *Sybil* in *Delphi* was wont to receive God after two waies: either by subtile spirit, and fire, which did break forth somewhat out of the mouth of the cave, where she sitting in the entrance, upon a brazen three-footed stoole, dedicated to a Diety; was divinely inspired, and did utter prophecyings; or a great fire, flying out of the cave, did surround this prophetesse, stirring her up, being filled with a Deity, to prophecy; which inspiration also she received, as she sat upon a consecrated seat, breaking forth presently into predictions.

There was a Prophetesse in *Branchi* which sate upon an Ex-tree, and either held a wand in her hand given to her by some Deity: or washed her feet, and sometimes the hem of her garment in the waters: by all these she was filled with divine splendor, and did unfold many Oracles.

In the Countrey of *Thracia* there was a certaine passage consecrated to *Bacchus*, from whence Predictions and Oracles were wont to be given: the *Priors* of whose Temples having dranke wine abundantly, did doe strange things. Amongst the *Charians* also,

also, where the Temple of *Clavius Apollo* was, to whom it was given to utter divine things, they having dranke much *Wine*, did strange things.

There was also a prophetical fountaine of Father *Achaia*, constituted before the Temple of *Ceres*; where they that did enquire of the event of the sick, did let down a *Glasse* by degrees tied to a small cord, to the top of the water; and certaine supplications, and fumes being made, the event of the thing did appeare in the glasse.

There was also not farre from *Epidaurus*, a City of *Licaonia*, a deep *Fume*, which was called the water of *Iuno*, into which cakes of Corn being cast, answers were given fortunate, if the waters did quietly retaine what was cast in: but unhappy, if they did as it were scorning of them, cast them back.

We read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Ploine*, *Heraclitus*, *Pythagoras* and *Zoroastes*, were wont to abstract themselves by *rapture*, and so to learne the knowledge of many things. Also there was in *Proconnesus*, a Philosopher of wonderfull knowledge, called *Aibens*; whose soule sometimes went out of the body, and after the visitation of places farre remote, returned again into the body, more learned. Also the soule of *Harman Clezomexius* was wont to wander abroad, his body being left, and to bring true tidings of things very farre off. And there are even to this day, in *Norway* and *Lapland* very many who can abstract themselves three whole daies from their body, and being returned, declare many things which are afar off.

Amphiarus the Prophet commanded those who would receive *Oracles* to abstaine one whole day from meat, and three daies from *wine*; that the soule could not rightly prophecy unlesse it were free from *wine*.

It was a custome amongst the *Antients*, that they who should receive *Answers*, certaine sacred expiations, and sacrifices being first celebrated, and divine worship ended; did religiously lie down even in a consecrated chamber, or at least in the skinnies of the sacrifices. The Rulers of the *Lacedemonians* were wont to lie down in the Temple at *Pasiphae* that they might dreame. The same was done in the Temple of *Aesculapius*, from whom true dreames were thought to be sent forth. And the *Cala-*
brians

brians consulting *Podalyrius*, the sonne of *Æsculapius*, did sleepe neere his Sepulchre in Lamb-skinnes: for so doing they were told in their dreames whatsoever they desired to know.

There was formerly at *Bura* a town in *Achaia*, an Oracle of *Hercules*, constituted by a Chest-board, where he that went to consult of any thing, after he had prayed, cast foure Dice; the cast of which the Prophet observing, did finde written in the Chest-board what should come to passe.

There was once at *Pharis*, a City of *Achaia*, in the middle of the Market, a statue of *Mercury*; where he that went to receive omens, did, Frankincense being fumed, and candles being lighted, which was set before it, and that Countrey Coyne being offered on the right hand of the statue, whisper into the right eare of the statue, whatsoever he would demand; and presently, his eares being stopped with both his hands, did make haste away from the Market-place; which when he was past, did presently, his eares being opened, observe the first voyce he did heare from any man, for a certaine Oracle given unto him.

The *Pythagorean* Philosophers, being taken with desire of Oracles, divine praises being celebrated, did wash themselves in a river, as in a bathe; and did put on white rayment, and linnen, &c. — In like manner, the *Brachmanni*, the wife men of the *Indians*, were wont to wash themselves naked in a fountain, which is called *Diree* in *Boeotia*, their heads being first anointed with amber drops, and odors fit for that purpose: then after they were according to custome sufficiently cleane, they were to goe forth about noon, cloathed in white linnen, with a white attire, having rings on their fingers, and staves in their hands. In like manner among the *Gymnosophists* it was a custome to wash themselves thrice a day, and twice in the night, in cold water; before they entred into the holy place, &c.

The *Brachmani* did admit none to their Colledge, but those that were abstinent from wine, from flesh, and vices: saying that none could understand God; but they that emulate him by a divine conversation, which also *Phraortes* (in *Philostratus*) taught the lower *Indians*.

The Priests of the *Athenians*, who are called in Greek *Hierophanta* (as *Hierome* reports) that they might live the more chastly in their sacred employments, and might follow their divine

divine affaires without lust, were wont to castrate themselves, by drinking of Hemlock.

Zoroaster the father and Prince of the *Magicians*, is said to attain to the knowledge of all naturall and divine things, by the solitude of twenty yeeres; when he wrote, and did very strange things, concerning all the art of divining and sooth-saying. The like things doe the writings of *Orpheus* to *Museus*, declare him to have done in the detart of *Ithracia*. So we read that *Epimenides* of *Crete*, because learned by a very long sleep; for they say, that he slept fifty yeeres, *id est*, to have laine hid so long. *Pythagoras* also in like manner to have laine hid ten yeeres: and *Heracitus* and *Democritus* for the same cause were delighted with solitarinesse.

The *Brachmanni* of the *Indians*, the *Magicians* of the *Persians*, the *Gymnosophists* of the *Egyptians*, the *Divines* of the *Greekes*, and *Chaldeans* which did excell in divine secrets; did apply themselves to divine vowes and prayers, and thereby did effect many wonderfull things.

Abbot Ioachim proceeded no other way in his prophecies, but by formall numbers.

4. Of the diabolicall, originall, and obscure, and spurious Inventers, Authors, and Tutors, to præstigious Magick, and divining Astrologie.

THe *Delphian* Oracle was first invented by a Goat; and thats the reason why a Goat is there immolated by the consulters. For a goat looking into a great chink or cleft of the earth, began to insult with strange voyce, and gestures; which made the admiring shepheards peepe in too, and so were corrupted with fury to prediction. The same of this made it to be adjudged an earthly oracle, and so a Tripode was built over it for divination. It was first ascribed to *Tellus*, *Tellus* gave it to *Ibennus*, and *Thennus* to *Apollo*.

Tages the nephew of *Insipiter*, the sonne of a *Genius*, or a Divel, yea an evill *Genius*, or a Divel himselse, taught the *Hetrurians* the aruspicall discipline, or the art of divining. For, as a

certaine Plowman was plowing in the *Tarquinian* field, there suddenly starts up from under a clod, this *Tages*, in the forme of a little child, and spake to the Plowman : at which he astonished, cried out; whereupon in came all the *Hetrurians*; and then he taught them this art or discipline for the space of six houres together, and they wrote it from his mouth; and so he died, or disappeared. Some say that this *Tages* was onely a base obscure fellow, and that he grew famous on a sudden, from the art of divining.

Sopipatra a prophetesse, the wife of *Ædesius* the *Sophister*, had two *Demons* in the form of old men, that taught her the secrets of Magick, for the space of five yeeres together.

A strange old woman came to *Tarquin* the proud, and offered him nine books to sale (which she said were divine Oracles) and asking him a huge price for them, the King laughed at her, for making so monstrous a demand: whereupon she burnt three of them before his face, and still asked the same price for the rest; at which the King laughed so much the more; then burning other three, and yet bating nothing of her former price, the King conceived there might be some rare thing contained in them, and bought the last three at the same rate: and so the woman went out, and was never seen after by any. Now these books they kept as divinatory Oracles, to be consulted as occasion served.

One hath a pretty Apologue to this effect: A light giddy huswife, *Dame vanity*, stole into the bed of a wilde youth called *Sir Curiosity*; and betwixt them both was begotten a many-faced *Elfe*, called *Magick*: and fearing lest the *Lady Truth* should cause it to be strangled as soon as it was born, for a monster; the two sureties of it, or guardians, *Grandfire Impudence*, and *Grandame Superstition*, having wrapt it up in the mantle of an old crone, called *Difficulty*, and her waiting puzzle named *Jill Hard-trife* attending upon it; they committed it to nurse to a prodigious Hagge, that hight *Prestige*: she carried it up and down to the blind houses of *Gaffer Ignorance* and *Gammer Folly*; in whose families it has lurkt ever since, entertained onely by a fond *Gossip*, called *Credulity*; where it still keeps in (like an Owle) all the day time of *Truth* and *Peace*; and never dares to peep abroad, but in the twilight of *Error* and *Distraction*.

FRONT

From the sect of the *Grecians* have proceeded all these books of Darknesse, which *Ulpianus* the Lawyer calls books disallow'd to be read, and forthwith appointed them to be destroy'd. Of which sort the first is *Zabulus* reported to invent, who was given to unlawfull Arts: then *Barnabas* a certain *Cyprian*. And now in these daies, there are carried about books with feined titles; under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*; also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hierome*, and of a certain man of *Torke*; whose toyes *Alphensius* King of *Castile*, *Robert* an *Englishman*, *Bacon*, and *Apponus*, and many other men of deplored wit, have foolishly followed. Moreover they have not made *Men* onely, and *Saints* and *Patriarchs*, and the *Angels* of *God*, the Authours of such execrable opinions, but they boast also that these books were delivered by *Raziel* and *Raphael* the angels of *Adam* and *Tobias*, which books openly betray themselves, to him that looks narrowly into them, &c.

Peter (in *Clement*) deduces this art from the prevaricating *Angels*; proving, how they taught men, that the *Divels* doe obey mortall men, according to certaine arts, and may be compelled thereunto, that is, by magicall invocations.

Cham the sonne of *Noah*, delivered the ill found out discipline of *Magick* art, to a certaine sonne of his, called *Misraim* (from whom is derived the race of the *Egyptians*, *Babylonians*, and *Persians*) him the Nations that then were, called *Zoroaster*, the first author of the admired magicall art. His master in this vanity, was *Ayvox* or *Azovax* &c.

Meibodius writeth, that in the 340 yeere of *Jared* there arose the inventors of the evil art, men full of all wickedness, of the sonnes of *Cain*: as *Iabeth*, and *Ibolscol*, the sonnes of *Lamech*, who was blind; in the time of whose dominion the divel perverted them to all kind of *Magicall* arts.

Zabulus and *Zamolxis* addicted to unlawfull arts, first invented, or rather propagated it, so as that without doubt it might be determined for issuing from their father the *Divel*. There followed their steps *Almadal*, *Alchiudus*, and *Hipchus*, from the root of the *Arabians*; *Apuscherus*, *Zuatus*, and *Cobares*, among the *Aedes*; *Marmaridius*, among the *Babylonians*; *Zarmocemdas* among the *Assyrians*; *Abbaris* among the *Hyperbo-*

rauns; Theſpetion among the Ethiopians; Arumphis among the Egyptians; Julian among the Chaldeans, called the Thaur-gifts, &c.

Besides the spurious, fictitious, and ascriptitious books of *Adam, Abel, Enoch, Abraham, Moses, Aaron, Daniel, Solomon, Zacharias, Paul, &c.* St. *Augustine* (oh horror of blasphemy!) reports certaine foolish, wretched Pagans, (affected themselves to magicall art) to have boasted that they had seen and read books of Magicall art written by *Christ* himselfe; and by an epistolary title directed to *Peter* and *Paul*: affirming that by the arts therein contained, he did all those miracles for which he was so famous. But the Father bids shew those books they spake of; and askes if they by them can learn to doe as he did? and withall proves against them, That *Christ* himselfe wrote no booke at all; that he need not write to *Peter*, because he was alwaies with him; that he could not write to *Paul*, because he was not called till after his passion; and that he would not write of Magick, because it was contrary to his doctrine; and that even his enemies were thus convinc't how venerable and vertuous the name of *Christ* was; in that they thought and sought to winne the waight of authority to such their execrable arts, by commentitiously prefixing his most glorious name.

Cassandra desperately loved by *Apollo*, and importunately solicited by him, would not consent, unlesse he would first bestow upon her the gift of Divination. Which the credulous lover soon granted; but she having already obtained her desire, refused to stand to her promise, for the satisfaction of his. This the divining God could not foresee; yet indigning to finde himselfe so deluded, because he could not recall such his fatall gift, he laid this curse upon it, That whatsoever she vaticinated, she should not be believed. Let it be a curse to the predictors not to be believed: surely it is a blessing to Christians not to believe them. And believe them who list, whose originall endowment was from a lust.

The first man that themselves confesse to have attained to the skill of a Prophet in *Tharsus*, was a silly Shepheard; having only so much wit, as taught him to take advantage of the follies of his Countrey-men. Others say, the first Prophet of this kind was found

found by chance in an old vault, in *Hetruria*: without knowledge either of his name, his dwelling, or the mean that conveyed him thither.

When began the motions of the Starres, and accordingly the genethliacall way to be known? was it not after *Theatris* the *Ægyptian*? or else, as some say, after *Atlas*, the prop and supporter of the heavens?

The Originall and foundation of Magicall and Astrologi·call arts, is yet more dubious and fabulous, from the false opinions and impossible, about the time of the worlds beginning, and computation of the yeeres thereof. *Apuleius* was of opinion, that the world, and men, and arts therein, were from eternity. And being destroyed by floods and conflagrations, (in some parts, but not all) were repaired, but not created. The *Indians* boasted of men living long before *Adam*; and that they could name who was *Adams* father and master. The *Ægyptians* fained, that they had a story in letters comprehending thirteen thousand yeeres. The *Chaldeans* dotingly gloried, that they had monuments of Astrology, containing foure hundred and seventy thousand yeeres. *Plato* accounts many thousands of ages to have been past, since the existence of the world; and induces an *Ægyptian* Priest talking with *Solon*, and affirming, that *Athens* of the *Greekes*, and *Sais* of the *Ægyptians*, were built, one nine, the other eight thousand yeeres before their time. The *Ægyptians* fained that the Starres, from their first originall, had four times runne their courses, (and the Stars doe not once absolve their course but in 36000 yeeres) and that the Sunne had twice set where it now rises: and that their Kings, to *Ptolomy*, had reigned there above seventy thousand yeeres: and that for more then an hundred thousand yeeres, *Ægypt* had been skilfull in comprehending the way of the Starres. The *Indians* bragd of their historicall monuments, that from the time of *Liber Pater* to *Alexander* the great, there were an hundred fifty and three *Indian* Kings; through the space of six thousand foure hundred and two yeeres, and three moneths. The *Chaldeans*, from their first observation of the Starres, to *Alexanders* time, number foure hundred thousand yeeres. *Pliny* reports from *Eudoxus*, that *Zoroaster* lived six thousand yeeres before *Platos* death. *Hernippus* saith the same man was five thousand yeeres before the *Trojans*.

Trojane warre. Betwixt *Vulcan* the sonne of *Nilus* the *Egyptian* and *Alexander* of *Macedon*, were (they say) forty eight thousand, eight hundred sixty three yeeres: in which time there hapned three hundred seventy three Defects or Ecclespses of the Sunne, and eight hundred thirty two of the Moon. The *Egyptians* record in their annals above thirteen thousand ages of yeeres, and three hundred and thirty Kings before *Amesir*. Betwixt *Osiris*, and *Isis*, and *Alexander* of *Macedon*, some reckon ten thousand, others twenty three thousand yeers. Other fable the Gods, and *Heroes* to have raigned there no lesse then eighteen thousand, and men little lesse then fifteen thousand yeeres, unto the hundred and eighty olimpiad. *Alexander* in an Epistle to his mother *Olympias*, wrote the narration of a certaine *Egyptian* Priest insinuating the Kingdom of the *Assyrians*, to exceed five thousand yeeres: the Empire of the *Persians* and *Macedonians* unto *Alexander*, more then eight thousand yeeres. The *Assyrians*, through the vastnesse and plainnesse of their Region, whence they might on all parts behold the trajections and motions of the Starres; these being noted they first committed to memory what was thereby signified to every one; in which Nation the *Chaldeans* (so called not from their art, but their countrey) by continuall observation of the Stars, are thought to have made the science, whereby it might be predicted what should befall every one, and with what fate every one was born.

5. Of *Paganish Oracles*, founded upon the starres, founding divinatory Magicke, and *Astrologie*, confounded by *Divinity*, and *Christianity*.

A Certaine big-bellied woman enquiring of *Apollo*, whether it was a male-child, or a female, that she went withall, and should bring forth? he answered a female; declaring that he had perceived so much from the time of her conception, saying, thou mayst not hope for a male-child, seeing the *Moone* is darkned by the rayes of *Venus*. To another, enquiring as concerning his health, it was answered (by the course of the Starres predicting sicknesses) that his lungs were vexed with ill humours; because *Saturne* was pressed with unevenesse

evennesse or roughnesse, either in leaping, or speaking. In answer to another, Thy fatall day (quoth he) is at hand: because *Saturne* and *Mars* have both agreed together to determine it.

Apollo himselfe being interrogated by a certain Souldier, why he laboured so hazzardous a thing as the fatation of a mans free will? answered, because *genebliacall Mars* so stirred him up: or else thus, why he laboured under such hazzard or perill himselfe? because fatiduall *Mars* had stirred up such a thing against his fatiduall Oracle. For thus tamely they took their own fatations; and confessed they were not able to defend their own Temples from firing.

Pythius Apollo contended, that fates might be dissolved by maleficall arts. For when one enquired, why he was judged of *Apollo* as unapt for any thing? and what was to be done, where by he might be received as fit for something? It was answered by the Oracle, that the force of the Fates did hinder him, and yet he might avoyd that by Magicall arts.

Porphyrius confesseth, that the gods will lye, saying, that an exquisite knowledge of things future, is not onely incomprehensible to men, but to many of the gods. Neverthelesse did they not alwaies lie of their own accord; but were wont to predict, that they themselves could not answer truly; and yet men out of their madnesse, would obstinately compell them to answer. Therefore *Delphick Apollo*, when the affection, or disposition of the Heavens, and the continent was so, that he could not foresee the truth: forbear (said he by his diviner) this forcible urging, and utter not those powerfull words; for I shall tell false, if thou thus compellest. And in another answer, the way of the Starres (saith he) afford me to say nothing to day.

Where is the *Delphian Oracle*, that men did so religiously adore? where is *Apollo Pythius*, or *Clarius*? where is *Jupiter Dodonens*? The *Delphicke Oracle* truly is related to have been thrice burnt by the *Ibracians*; yet was not that calamity once foreseen or foretold by *Apollo* himselfe. We have heard the same of *Jupiter Capitoline*, in the time of *Ptolemy*, when the Temple of *Vesta* was also burnt. That great Image of *Jupiter*, which they say was the glory as it were of all *Greece*, in the time

time of *Julius Caesar* burned, being from above stricken with thunder and lightning in the *Olympick* bickerings. And in more ancient times, they say the *Capitoline* Temple was burnt: and *Pantheon* is said to be cast down and destroyed with thunder and lightning: and we are not ignorant, how the Sacrary of *Serapis* in *Alexandria* was burnt in like manner.

Augustus Caesar consulting the Oracle of *Apollo Pythius*, about the succession in the Empire, it gave no answer thereunto: and being importuned to give a reason of its silence, answered to this effect: That an *Hebrew child*, a Ruler of the Gods themselves, had commanded him to depart that place, and get him down to Hell.

Emilianus the Rethorician was heard to report, that his Father sailing towards *Italy*, about the Isles which they call the *Echinades*, the wind lying still, towards night they came neere to *Paxos*; and they that sailed being more attently vigilant, on a sudden was heard a great voyce from the Isle *Paxos*, calling on one *Ibrahimus* (now this *Ibrahimus* was an *Egyptian*, and Governour of that ship) they all wondred, but he answered not till the third call, and then it cryed louder thus: When thou comest neer the Fenne, proclaime, that *great Pan is dead*. Which being heard, all of them were stricken with great feare, and doubted whether they should obey that voyce or not; at length they approved this counsell of *Ibrahimus* the Governour, that if the winds blew faire and prosperous, they would say nothing; but if the Sea were calme, and the winds ceased when they came in that very place, then there was no concealing of what they had heard. Now when they were neer the fenne, & no wind stirring, *Ibrahimus* looking into the Sea, pronounced with a loud voyce, as he had heard, *Great Pan is dead*. Which being proclaimed, there was presently heard many and great and strange groanes. As soon as they came to *Rome*, the rumour hereof filled the whole City, so that *Tiberius* sent for *Ibrahimus* to confirme the truth thereof. — Then *Demetrius* told his story, Beyond *Britaine* there are many desolate Islands, some of which are dedicated to *Demons* and *Heroes*: and I sailed (said he) towards an Isle neere to *Britaine*; where there are few inhabitants, but all accounted hallowed by the *Brittaines*: As I was there, a great tempest arose in the ayre, with

with ſtormes and lightnings that made us all afraid: which thing the Iſlanders ſaid, fell out, becauſe ſome of the *Demons*, and *Heroes* were dead. The grave Author gives this note upon them, that theſe things were ſaid, and done in the time of *Tiberius*; in which time our Saviour was converſant upon earth, and then both ſilenced and expelled Devils.

6. Of the *Magicall Oracles*; and *oraculous Magicians*, the cauſes of all *Idolatri*; eſpecially that *inhumane abomination of humane Sacrifices*, or *immolations*.

THe *Rhodians* did ſacrifice a man to *Saturne*; which they afterwards willing to mitigate, did reſerve unto thoſe *Saturnials*, one condemned to death; whom, being laden with Wine, they immolated at that feaſt. In the Ile *Salamis*, which of old time they called *Coronea*, untill the time of *Diomedes*, a man was ſlaughtered to *Agravala* the daughter of *Cecrops*: afterwards in the Temple of *Pallas*, *Agravala* and *Diomedes* (one of the three) a man was immolated; whom led by youths about the altar, at length was ſmitten by the Prieſt with a ſpeare, and ſo laid upon the fire and burnt; which thing *Dyphilus* the King of *Cyprus* (in the time of *Selencus*) abhominating, appointed that not a man, but an Ox ſhould be ſacrificed to *Diomedes*. Amongſt the *Egyptians* in *Heliopolis* they ſacrificed men. To *Juno* they ſacrificed three in a day. To *Dionyſius* called *Omadus*, by thoſe of *Cbios*, a man was ſacrificed, being cruelly torn in pieces. The *Lacedemonians* were wont to ſacrifice a man to *Mars*. The *Phenicians*, in the calamities of warre, and peſtilence, were wont to immolate their deareſt friends to *Saturne*. The *Curetes* ſacrificed of old their children to *Saturne*. In *Laodicea* of *Syria* a Virgin was offered to *Pallas*. The *Arabians* every yeere ſacrificed a child, and buried it under the Altar. All the *Græcians* commonly immolated a man before they went out to warre. In the great City of *Latinus*, a man was ſacrificed upon the ſolemnity of *Jupiter*. Not onely in *Arcadia*, to *Pan Lyceus*; nor in *Carthage*, to *Saturne*; but all men in common, upon the appointed day

of sacrificing a man did sprinkle the Altar with mans blood. It was the manner of the Ancients in great calamities, & dangers, that the Prince of the Nation, or City should give up the best beloved of his children to a vengefull divell, as a reward of redemption, and mystically to slaughter him so delivered up. *Saturnus* the King of that Region which the *Phenicians* call *Israel*, who after he had put off man, being brought to the starre of *Saturne*, having a deare and onely sonne of *Anobres* his new married Spouse, called *Jud* (for so the *Phenicians* call an onely sonne) because the City was pressed with a most great and dangerous warre; Him, clad in regall ornaments, he offered upon the Altar built and prepared to that purpose. *Aristomenes Messenius* sacrificed three hundred at once to *Jupiter*, whom they call *Ichometes*; among whom *Theopompus* the King of the *Lacedemonians* was a Noble and Regall Hoste. The *Tauroscythians* whatsoever stranger they took (and they took many, driven thither by tempest) they were wont forthwith to sacrifice them to *Diana*. In *Pella* a City of *Thessalia* a man of *Achaia* was sacrificed every yeere to *Peleus*, and *Chiron*. The *Cretians* did immolate a man to *Iupiter*. The *Leibians* to *Dionysius*. The *Phoenicians* to *Diana*. *Herechteus* the *Atticke*, and *Macharius* the *Roman*, one sacrificed his daughter to *Proserpina*, the other to a *Demon* his defensor. *Jupiter* and *Apollo* is said to have brought great calamity upon *Italy*, because the tenth part of men was not sacrificed to them. The *Pelasgi*, and the *Aborigenes*, the earth being fruitlesse, vowed to sacrifice to *Iupiter*, and *Apollo*, the tenth part of all that should be born. The *Celti*, and almost all the more Easterly people did sacrifice by homicide. *Saturne* was angry with the *Carthaginians*, because whereas formerly they had sacrificed to him, the more excellent of their sonnes; afterwards they immolated to him infants privily bought, and obscurely educated, instead of their children: whereupon to appease him, they publickly sacrificed to him two hundred of their most Noble young men.

The *Athenians* being afflicted with famine, because of the slaughter of *Androgens*, and flying to the Gods for helpe, *Apollo* did not answer, that the Gods were to be pacified with righteousness, humanity, repentance, or contrition: but he adding death to death, and plague to plague, and cruelty to cruelty,

commanded that seven males, and as many females, (not infants, but men grown) should every yeere be sent into *Creet*, and there sacrificed.

Cepheus King of the *Æthiopians*, and *Cassiope* his wife, had one onely daughter, named *Andromeda*; in his time a huge sea-monster infested the Countrey; whereupon they consulting the Oracle for remedy; answer was returned, that could not be, till *Andromeda* was exposed to that monster to be devoured. Thus cruel were the Stars to those, that afterwards were made Stars themselves.

Tiresias promised victory to the *Thebans*; but upon this condition, that the sonne of *Creon* should be sacrificed as a victime for his Countrey. *Chalcas* did vaticinate or prognosticate the destruction of *Troy*; but upon the successe, enjoyed that *Iphigenia* the daughter of *Agamemnon* should be immolated.

The *Delpbian Oracle* being consulted about a great plague grassating among the *Ionians*, it was answered, that it could not be remedied, unlesse *Menelippus* and *Comethos*; and not onely so, but unlesse a young man, and a mayd, were yeerely offered up at *Diana's altar*. The *Messenians* consulting about some issue of their long warre with the *Lacedemonians*, it was predicted that theirs should be the victory, but upon this condition, that they should sacrifice an incorrupted virgin of the *Æpytidean* family unto their God: whereupon *Aristodemus*, to gratifie his Countrey, destinated his onely daughter to the immolation.

After the death of *Julian* the apostate, there was found in *Antioch* sundry heads, and carcases of men, women, and children, hidden in chests, wells, pits, and other secret holes; all which he had idolatrously, and barbarously caused to be slaine for Necromancy and divinations sake. Especially in *Carras*, in the Temple, where he had performed his execrable abomination, immediately before his going into *Persia*, and had straitly commanded, that the doores should be kept lockt, and none to enter in till his return. There was found a woman hanged up by the haire of the head, her hands cut off, and her belly ript up; and all to vaticinate and ariolate his *Persian* Victory.

Such like *antropomantick* Sacrifices were used by *Mithridates*, *Heliogabalus*, &c. by the *Druides* among the *French*; by the *Goths* to their God *Odhen*; and by the *Sclavonians*, to their great God *Swantmish*, and more efficacious in answers; to whom they were accustomed to sacrifice a Christian every yeere.

In the *Tauric* Region, where *Thoss* was King, it was a law of their sacrifices, that whatsoever stranger came thither, especially they that were cast upon their shore, should be slain as a victime to *Diana Taurica*.

Idomeneus King of the *Cretians*, returning to his own Countrey, from the *Trojane* warre, *Neptune* sent such a tempest, that he was constrained to vow a Sacrifice unto him, the first creature that met him, as he came out of his ship: now his owne sonne first meeting him, to welcome his safe arrivall, was so served.

In *Albania*, a Region not farre distant from the *Caspian* sea, they used to immolate a man to the *Moon*: where many of the servants did divine; and he that was most transported therein, wandering alone in the wood, was taken and bound by the Priest with a sacred chaine, and nourished delicately for the space of a yeere, and then led to be Sacrificed with the rest of the hosts.

That there were such heathenish and inhumane immolations, and they pertaining to all kinds of divination (either as preparations thereto, or as consequents thereof) is most evident and undeniable. *Deut.* 18: v. 11, 12.

7. Of the fatuity of fatations, or fatidicall divinations.

HOW often is *Jupiter*, *Apollo*, and the rest of the starry Gods, complaining of their own fate? how they themselves are subje& thereunto? and that what any one of them doth (especially upon poore mortals) another of them can neither prevent, nor remedy, but it must of necessity be? So *Jupiter* wept showers of blood, because he could not deliwer his sonne *Sarpedon* from death.

Contrarily

Contrarily, *Apollo Pythius* contends, that the fates may be dissolved by maleficall arts, for when one enquired, why *Apollo* had judg'd him fit for nothing, and what was to be done, that he might be thought fit for something? he answered, the force of the Fates did hinder him; yet he might avoyd them by magicall arts.

Almost infinite numbers, both of *Gracians* and *Barbarians*, yea women, and tender children, have fainelessly and willingly left their bodies, and imbraced their deaths: now this cannot be applied to the necessity of Fate.

Oenomaus, in his book of maleficall artifices, uses these words against *Apollo*: Goe thou to *Delpbos*, and thou canst not hold thy peace, though thou wouldst; for so *Apollo* the sonne of *Jupiter* now wils; not because he will, but because necessity compels him to will.—Heare a fatidicall Oracle! Leaving thy Country, goe into *Emboea*, for there it is fatally destined for thee to build a City. What sayest thou *Apollo*? Is it not in a mans power to leave his own Countrey when he pleases? and if it be fated for a man to build a City, he must doe it whether thou confellest or no; nay, whether he himselve will or no.—Heare another fatidicall Oracle, Goe tell the *Parians*, O *Thesides*, that they must build for themselves a City in *Aeria*. Why he must needs have told it, because it was so fated, although thou hadst not commanded it. Thou didst answer to *Lains*, it was fated that he should be slain by his owne sonne. Wert thou ignorant, that his sonne was to be born Lord of his own will? Was it not in *Lains* his own will whether he would doe his endeavour to get children, or no? and was it not in his sonnes own will whether he would kill his father, or no?—Thou answeredst to *Loerns*, *Jupiter* hath done, and will doe thee much ill: it is not right, O *Apollo*, for the Gods to handle an innocent man so hardly; if he was forced to doe any thing ill, why did not *Jupiter* punish himselve also, as the author of that necessity?—Why didst thou praise *Licurgus*, O *Apollo*? for if he were good, this was not to be attributed to him, but to the Fates.

Chiron the centaur, the sonne of *Saturne*, who taught Physick, and Astrologie; was grievously wounded in his foot by a dart of *Hercules*, dipt in *Lernaean* poyson, that casually fell upon

upon it : wherewith being sore vexed, he wisht to die, that he might fulfill the vaticination which his daughter *Oeyrboe* had predicted : but he could not naturally thus yield to Fate, being born immortall from his parents : at length praying the Gods above that he might be suffered to die, they granted his request, but withall translated him into Heaven, and placed him among the Starres in the *Zodiack*, and there he is called *Sagittarius*.

Theophilus Emperour of *Greece* was advised by the Patriarke *John* a Magician to breake down the fatall Statue with three heads, and so to presage of his successe. Likewise *Euphrosine* wife to *Alexius*, was counselled to cause the snout of the *Calvdonian* bore to be cut off, and battered many other fatall statues and fabrications, for presagitions sake.

Among the *Eleans* was a brazen Oxe, which the *Coreyreans* had there dedicated ; a little child playing under it, hastily dashed his head against it so hard, that it dashed out his braines. The *Eleans* condemned the Oxe for the murder, and being about to draw it away to some execution, they were admonished by the *Delphick* Oracle, to expiate the Oxe, as they used to doe facts of imprudent homicide ; because it was done by Fate, and by chance, and by no ill deceit.

The fatidicall Image of *Apollo Cumanus* wept four daies together, at the warring against *Aristonicus*, as not being able to prevent or redresse what was fatally destined. So *Junio Sospina* (neverthelesse unable to save) wept at *Lavinium*, because of a great pestilence that was fatally to follow. And so *Diana* condoled *Camilla* : and *Hercules*, dying *Pallas*.

A notable fellow minding to try *Apollo's* Oracle at *Delphos*, askt him, what it was he held in his hand (holding a Sparrow under his cloake) and whether it was alive, or dead ? (intending to kill, or preserve it, contrary to what the Oracle should answer. But the answer was that it was in his own choice whether it should live or die. The old Fable confesses that there is more in the liberty of a mans wil, then in the Fates, which they divine either of, or by.

8. Of the sundry natures, customes, and manners of men, either quite contrary, or nothing according to the positions, conjunctions, dominations, and dispositions of the Starres.

AMong the *Seranes* there is a law not to kill, nor to fornicate, not to worship Images; whence in that region, there's no temple to be seen, no harlot, no adulteresse, none is a thiefe, none a man-slayer; neither doth the fiery starre of *Mars*, constituted in the midit of heaven, compell the wil of anyone of them to the murder of men: neither doth *Venus*, conjoyned to *Mars*, cause any one of them to sollicite another mans wife: and yet every day *Mars* must needs come there into the midit of heaven; and that in so great a Region that men are born there every houre, is not to be denied.

Among the *Indians* and *Bactrians*, there are many thousands of men, which they call *Brachmans*; they both by traditions, and laws of their Fathers, neither worship Images, nor eate any thing that is animate, they neither drink wine or beere, but farre from all malignity, are onely attending upon God: but yet all the other *Indians* in the same Region, are involved in adulteries, murder, drunkennesse, idolatry; yea, there are found some of them, dwelling in the same climate, which hunting men, and sacrificing, devoure them. And yet not any of the *Planets*, which they call good and happy, could prohibite these from slaughter, and mischief; neither could the malefick starres impell the *Brachmans* to malefice, or malefactice.

Among the *Persians* there was a law, of marrying daughters, sisters, and mothers themselves: neither did they celebrate these nefarious marriages in *Persia* onely, but also in all other climates of the world wheresoever they came: whose wickednesse other Nations abominating, called them *Magusians*; and there are in *Aegypt*, *Pbrygia*, and *Galatia*, very many of the *Magusians*, that by succellion from their fathers, are still polluted with the same wickednesse. And yet we cannot say, that

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in the Nativities of them all, there was *Venus* in termes, and in the house of *Saturne*, and with *Saturne*, *Mars* aspecting.

Among the *Getulians*, this is the law or custom: the women till the fields, build houses, and doe all such like works; and moreover they may meet with whom they please: neither are they accused for it by their husbands, nor called therefore adulteresses though they mingle indifferently with all, and especially with strangers. Also their women contemne all perfumes, neither weare they dyed garments; but goe bare footed. On the contrary, their men delight in vestures, and odours, and various colours; yet doe they it not out of effeminacy; for they are valiant and warlike above other Nations. Neverthelesse all the women that are born among them, had not *Venus* ill affected in *Capricorne* or *Aquarius*: nor were all the men born under *Venus*, constituted with *Mars* in *Aries*; which the fopperies of the *Caldeans* can claim makes men both valiant and delicate at once.

Among the *Bactrians*, the women use gallant ornaments, and precious oyntments, and are more revered by their handmayds and servants, then their husbands are, and ride abroad in a singular pompe, their horses adorned with trappings of gold and precious stones: neither doe they live chastly, but mingle with servants as well as strangers: nor are they accused by their husbands, because they Lord it over them. Notwithstanding the nativity of every *Bactrian* woman had not *Venus*, with *Jupiter* and *Mars* in the midst of heaven, and termes of *Venus*.

Amongst the *Arabians* all adulteresses are put to death, and those punished, that are onely but suspected. In *Partbia* and *Armenia*, homicides are executed, sometimes by the Judges, sometimes by the kindred of him that was murdered: but he that shall kil a wife, a sonne, or a daughter, or a brother, or sister unmarried, is not so much as accused for it; for so is the law. Contrarily we see among the *Grecians* and *Romans* parricide is not expiated, but by the greater penalty. Among the *Atrians* or *Adroams*, he that stole the least thing was stoned: but among the *Bactrians*, he that stole but petty things was onely spit upon: yet among the *Romans*, such an one was beaten and wounded. From the river *Euphrates*, to the orientall Ocean,
he

he to whom murder or theft was objected, was not much agrieved, or tormented: but if he had abused himselfe with a masculine, and that come to light, he was forced, through paine to kill himselfe. And yet the *wise men* of *Greece* were not ashamed to pursue specious boyes. In the same orientall coast, the parents and kindred, if they had known their sonnes and kinsfolks subjecting themselves to turpitude, they both killed them, and would not vouchsafe so much as to bury them. Amongst the *Gauls*, the children marry publikly, and by the law are noted with no reproach for it; and yet truly it is not possible that all they among the *Gauls*, who betray the flower of their youth; shou'd have *Venus* and *Mercury*, in the house of *Saturne*, and of *Mars* tearmes occident.

Among the *Britaines*, many men have but one wife. Among the *Parthians*, many women (on the contrary) have but one husband; and yet they all live chastely, and obedient to lawes. The *Amazons* have no men; but, at spring time they goe into other Countries, and couple with their bordering neighbours: and thus, by a naturall law, they all bring forth about one time, and the males they slay, the females they cherish, and are all warlike women.

Mercury in his house, with *Venus*, is said by the *Chaldeans*, to make man covetous, and money-mongers, and devilers, and paynters; but in the house of *Venus*, to make them unguentaries, or perfumers, and such as exercise their voyces, as Stage-players and actors of fables. And yet among the *Saracens* and *Mooves*, and in upper *Lybia*, and in nether *Germany*, and among the *Sarmatians*, and the *Seythians*, and other Nations that inhabit the Northern parts of the Sea *Pontus*; in *Alania* also, and *Albania*, and *Oibene*, and *Saunia*, and *Aurea*; there is found no money-hoorder, no paynter, no Architect, no Geometrician, no exerciser of his voyce, no actor of fables: but such a conjunction of *Mercury* and *Venus*, is found to be altogether ineffectuall and vaine, in so many and great parts of the world.

All the *Medes* nourish Dogges with no little cost and care; to which they cast men dying, and yet gasping: notwithstanding all of them had not, in a diurnall nativity, the *Moon* with *Mars* under the earth, in *Cancer*.

The *Indians* burn their dead, with whom their wives are

willingly burned together : yet all those women that thus willingly endured the fire of their husbands, had not in a nocturnall nativity, the *Sunne*, with *Mars*, in the tearm of *Mars* in *Leo*.

Many of the *Germans* use strangling : yet is it not possible that all they who so hang themselves, should have the *Moone* intercepted of *Saturne* and *Mars*.

Among all Nations men are born at all houres, and we see laws and manners prevaile every where from the power of a mans free will. Neither doth any mans nativity enforce him to doe any thing against it. Neither doth it compell the *Serans* to homicide; nor the *Brachmans* to the eating of flesh; nor are the *Persians* thereby restrained from unlawfull marriages; nor the *Indians* kept from the fire; nor the *Medes* from the dogges; nor the *Parthians* from marrying many wives; nor are the *Mesopotamian* women debarred from chastity; nor the *Grecians* from their exercises; nor the *Romans* from their rule; nor the *French* from their muliebrioufnesse; nor can all the Nations, which we call *Barbarians*, be thus brought to approve the learning of the *Muses*.

All the *Jewes*, by the *Mosaicall* law, doe circumcise their children on the eight day; yet are they not compelled to it by the force of any Starre; nor are they impelled thereunto by the time of the region; nor are they induced to doe otherwise by the custome or manners of any other Nation: for where-soever they are, whether in *Syria*, *Galatia*, *Italy*, *Greece*, *Parthia*, they still keep their Law; which could not at all be done by any necessity of their Nativity. For it is not possible that all the *Jewes* should have the same Nativity. Futhermore, one of the seven daies, where ever they are, they cease from all manner of work, nor goe a journey, nor use any fire, yet doth not any genebliacall reason restraine a *Jew* from building, or pulling down a house, from buying, or selling, on that day: but many of them are born, many are sicke, and healed, and many die on that day.

The sect of the *Christians*, which are found in every part of the world, and in every City; if the *Parthians* after they once become such, they marry not many wives; neither doe the *Medes* (after that) cast their dead unto the dogs, nor the *Persians* marry

marry their daughters, nor the *Bactrians* and *Gauls* corrupt matrimony; nor the *Egyptians* worship *Apis*, or a dogge, or a Goat, or a Cat: but wheresoever they are, they live after others laws and customes: nor can they be compelled, either by any genebliacall reason, or by their own, or by the principles of any, to think any thing fit to be done, which their master hath not counted fit to be spoken.

9. Of *Magicians* and *Astrologers*, the most perverse and pestilent Hereticks: and their *Magick* and *Astrologie*, the greatest causes or confirmations of their blasphemous and nefarious Heresies.

Simon Magus was the Prince of Hereticks, and the father of the first Heresies after Christ: who, besides those so execrable in doctrine, and detestable in manners, hatched these so abominable, as concerning his own person, giving out that himselfe was some great one. Acts 8.9. and taught that himselfe was he who should appeare to the *Jewes*, as the Sonne, and in *Samaritis*, should descend, as the Father; and to the other Nations should come as the Holy Ghost. He set himselfe forth for a God, at least for the sonne of a Virgin. He bewitched the people, with his sorceries, or magicke, to say, *This man is the great power of God*, Acts 8.10. And in admiration of his magicall operations, they set up a statue, with this Inscription, *To Simon the holy God*: His Image was made after the figure of *Iupiter*; and the Image of *Salena*, or *Helena*, his harlot (whom he affirmed to be the first conception of his mind, the mother of all, by whom, in the beginning, he conceived in his mind, to make the Angels, and the Archangels) was made after the figure of *Minerva*: and these they worshipped with Incense, viatices, offerings and sacrifices. Howbeit this magicall forcerer simulated the Christian faith, and was baptized; supposing that the Apostles healed by Magick, and not by the power of God; and suspecting the Holy Ghost to be given, by a greater Magicall science, he offered money for the gift: which being denied him, he studied all

manner of Magick so much the more; so to make himself seem the more glorious in the emulation; and to make himself famous in his contestation against the *Ap'stles*, vented his heresies, and vaunted his sorceries so much the more. And, in stead of the *Holy Ghost*, he got him a devil for his familiar; which he said, was the *Soul* of a slain *childe*, (although indeed it was a Devil) that he had adjured for his assistance, in doing whatsoever he commanded. His *Priests* and *profelytes* likewise were taught to use exorcisms, and incantations, and *Amatories* and allurements; and had also their *Paredrials*, and *Oniopom-pists*; *Sc.* their familiars; and studiously exercised all manner of curious superstitions, and unlawful Arts. And all was to this intent, that his, and their præstigious acts, might seem to confirm their blasphemous heresies.

Elymas the Sorcerer, or the *Magician*, sought to turn away the Deputy from the faith; and would not cease to pervert the right wayes of the Lord, *Act. 13. 8, 10.* And not onely his actions, but his appellations also, serve to note his Heresie, as well as his Sorcery. *Jannes* and *Iambres* the Magicians that withstood *Moses*; wherefore are those Hereticks, *men of corrupt minds, reprobate*, or of no judgement, concerning the faith, that resist the truth, compared to them *2 Tim. 3. 8.* Doublesse, there was not onely some resemblance, or similitude, but some identity or reality in their actions.

Menander the disciple, and successeur of *Simon Magus*; a *Samaritane* also, and a *Magician*, was possessed with a devil; and being instructed with dæmoniacal power, was not inferior to the former in diabolical operation. And having attained to the height of magical Science, which (he said) he had from his *Ewnja*; and by her taught, and gave it unto others: so that many were deluded & deceived by this his prodigious art. To which he added, as upon which he founded these his portentous, Heresies, or opinions, *viz.* Affirming himself to be the Saviour sent from *Olympus* to Heaven; or from the invisible world, for the salvation of men. Teaching, that the Angels, the operators of this world, cannot be otherwise bound, or compelled, or conquered by any; unlesse it be by learning the deceptive, and proving the experience, of the Magical art, which he taught, and by receiving the Baptism which he himself deliv-
red,

red, which whosoever had ever been partakers of, they should thereby acquire perpetual immortality; and die no more; but remain everlastingly with themselves, or with him, and become thenceforth expert of old age, and be made immortal.

Saturninus or *Saturnilus*, and *Basilides*, were notorious impostors in all Magical arts, using Images, incantations, and invocations and all other superfluous curiosities. And among their other Heresies, this was one, inconsistent altogether, not onely with nature, and Theologie; but with Magick also, and Astrology, viz. In that they invented 365. Heavens, making one another by succession, and similitude; and the lowest of them begetting the creatures here below. And the chiefest or highest of them, which they call *Abraxax*, or *Abraxas*, they make to have in it self, not onely the number of the 365; but the vertue of them all. And yet the *Mathematicians* then agreed with them in the distribution of the 365 local positions of the Heavens; though peradventure not in their mutual, and so infinite generation: Howbeit, in this they, and the Magicians were wholly agreed in contending their mysteries to be ineffable, and ought to be hidden in silence.

Carpocrates and his ear-mark'd Disciples, practised all manner of Magical arts; used Incantations, Philters, Paredrials, or Demoniackal assessor, oniropompists, or Dream-artists, and all other machinations, malignations, inductions, illectionations, &c. Yea, they set up Schools of Magick, and taught praestigious operation in publique; saying heretically, that by vertue of these they had gotten the Dominion over the Princes, and Fabricators of this world; and not onely over them, but over all that are made therein. Teaching yet more heretically, that they who will attain to the perfection of their *Mystagogie*, must dare to do any thing; yea, must do any filthy thing: otherwise they cannot escape the Prince of this world, unless by such secret operation they pay their debt to all. And what was this operation of absolving the debt in the body? but a nefarious coition of men and of women; and therewithal, an abominable operating of incantations, venefices, and idolatries upon every member of the body.

Marcus (with his podalitical *Marcosites*) was most skilful & expert in almagical impostures; by which he seduced many men, and

and not a few women; to turn to, and attend him, as one most sciential, and perfect; and one that had gotten great vertue from invisible and unnameable powers & places. Whereas he onely mixed the ludicrous fopperies of *Anaxilau*, together with the wicked subtilties of Magicians, and so deluded into admiration or astonishment, such simple and senseless people, as could not discern his ludicrous incantations. For feigning himself to give thanks over a cup of white wine, by his long invocations, and incantations, he turned it to red, or made it so appeare, that it might be thought, by that grace, from them that are above all, he distilled his own blood into the cup; through the invention thereof, and that they which were present might desire to tast of that cup, that so there might distill upon them that grace which the Magician invoked; or which the Magician called Grace. Understand withal, that he had a Devil his *Paredrial*, or assessor; by which he himself did seem to prophesie: and so many women, as he thought worthy to be partakers of his grace, he made to prophesie, especially he busied himself about women that were noble, and rich, and gayly clad; and thus blasphemously he would flatter, and allure them: I will that thou shouldest partake of my grace; because the Father seeth every Angel of thine alwayes before his face; now the place of thy greatnesse is in us, and it behoveth us to convene in one; receive first from me, and by me, grace; and be thou prepared as a Spouse, to entertain her well-beloved; that thou maist be as I, and I as thou: place thou in thy chamber the seed of light; take from me thy well beloved; and receive thou him, and be received of him; behold grace descendeth upon thee; open thy mouth and prophesie. Thus she being enticed, seduced, and puffed up, and her heart beating and burning within her, out of a hope, or presumption to prophesie; she dares to speak any doting follies; and that (from the heat of the spirit) boldly, impudently, confidently vainly, emptily. And from thenceforth reputes her self a propheteffe; & gives thanks to *Marcus*, who hath communicated his own Grace to her: and now labours to recompense and reward him, not onely with all her wealth and substance, but with her corporal copulation, that in all things they may be one. A certain Deacon in *Asia*, who had received *Marcus* into his house, fell into this

this very kind of calamity ; he having a very beautiful wife ; this Magician corrupted her both in body, and minde, or opinion ; so that she followed after him a long time : at length, after the brethren had converted her with great pains ; she spent her whole time in confession , bewailing and lamenting the corruption that she had suffered by this heretical Magician, or magical Heretick.

Priscillianus was very studious of *Zoroaster* the Magician, and of a Magician made a Bishop. He himself subjected *Christ* his actions, and passions , to the stars. And the *Priscillianists* determined all men to be bound to fatal stars ; and that our body is compos'd according to the twelve signes ; as those they vulgarly call *Mathematicians* use to do, constituting *Aries* in the head, *Taurus* in the neck, *Gemini* in the shoulder, *Cancer* in the breast , and so running over the rest by name , till they came to the soles of the feet, which they attribute to *Pisces*, called the last signe by the Astrologers. These and the like fabulous, vain, and sacrilegious things , hath this heresie woven together , which is too long to prosecute. And so is it, to speak particularly of the *Ebonites*, *Valentinians*, *Gnosticks*, *Colarbasians*, *Heracleonites*, *Heraclites*, *Ophites*, *Cerdonians*, *Marcionists*, *Montanists*, *Euchetanes*, *Euphratians*, *Senophians*, &c. which were as infamous for praestigious Magick, as portentous heresies. I passe by the heresies of the Magical, and Astrological *Philosophers*, about the principles, tearms, matters, efficacies and ends, of all things , celestial , and terrestrial ; and their Magical opinions mixt with Idolatry, Superstition, Atheism, and prophanenesse.

Of all the rest , *Ptolomie*, and the *Ptolomaites* would not be left out, and it were but for names sake : but *Ptolomie* was a bud or branch of the *Gnosticks*, and the *Valentinians*, and then he must needs be a piece of a Magician. But I onely put the *Ptolomaites*, heathenish or heretical, to the construction and application of these words ; *πῶθεν δὲ ὑμῖν, ὃ ἔτοι πτολεμαῖοι, τεκαὶ πτολεμαῖαι, τὸν Βουδῆ τὰ μέγιστα, καὶ αἱ μαῖωσις ἢ τυχεῖς καὶ ἢ γυναικῶν προδέσεων ἐσθδείσεων ἢ γυνῶσι, ?* For hereupon I conclude, that if *Ptolomie* the Genethliack, was not an heretick, yet *Ptolomie* the heretick, was a Genethliack. And that he, and his followers are as easie to be posed, puzzled, and confused in the one, as the other.

10. Of the inveterate malice, and envy of Magicall operators, and Astrologicall diviners, in maligning, defaming, opposing and persecuting the Church; and more especially the Ministers of Christ.

BESIDES the canonick history of *Jannes and Iambres* resisting *Moses*; and of *Simon Magus*, and *Elymas* withstanding *St. Peter* and *St. Paul*: Ecclesiasticall story makes this relation betwixt *St. Peter* and *Simon Magus*. *Nero* being captivated with the effascinating allurements of *Simon Magus*, who had gotten his heart, by promising him (through his wicked arts) victory, dominion, health, long life, safety, &c. all which he believed, that knew not how to prove the truth of things: so that he held the chiefe place in his friendship; for he took him to be the overseer, and guardian of his life, and health. But after that *Peter* had detected his flagitious vanities; and had demonstrated how that he onely belyed the species and appearances of things; and that he effected no true solid thing at all: then was he had in scorn, and therefore consumed himselfe with griefe and envy. And although he had experience of *Peters* power in other parts (for under *Claudius Cesar* he was stricken with madnesse, after that he was found to have dealt so maliciously against the Apostle *Peter* in *Judea*, he wandred from East to West) and coming to *Rome* first, he boasted that he could raise the dead. It so fell out, that a Noble young man, a kinsman of *Cesars*, died about that time, to the griefe of all. Most of them advised that an experiment should be made, whether he could be raised again from the dead. Now *Peter* was accounted very famous for such mighty works: but as yet the Gentiles had no faith, as touching any such fact of his. Yet their griefe requiring remedy, to *Peter* they went: and some of them thought it meet that *Simon Magus* should be called also. Both of them being present, *Peter* bad *Simon* begin first to raise the dead if he could: and if he could not, then he himselfe would not be wanting to the raising of the dead by the help of *Christ*. *Simon* supposing that his art would avayle much in a City

City of the Gentiles, proposed this condition : that if he raised the dead, then *Peter* should be slaine, who injuriously provoked so great a power (for so he was called) but if *Peter* prevailed in the fact, he should in like manner be avenged of *Simon*. *Peter* is content and *Simon* begins : and drawing to the dead mans bed, so soon as he began to inchant, and murmure his charms, the dead corps seemed to move the head, thereupon great was the cry of the Gentiles, that he was alive already, and spake with *Simon* : and a greater indignation against *Peter*, that he durst offer to compare himselfe to such a power. The holy *Apostle* desiring silence, said, if the dead be raised indeed, and live, let him rise, walke, speake : all this is but a phantasm, and no reality : call but *Simon* away from the bed side, and then shall ye see not so much as the least shew of it. Well, *Simon* was brought from the bed, and there remained not so much as a signe of any motion in the dead man. Then *Peter* intent on prayer a while within himselfe, and standing aloofe off from the corps, cryed with a loud voyce, Young man arise, the Lord *Jesus* healeth thee : and straight way he arose, and spake, and walked, and received meat, and he delivered him to his mother, who desired him, that he would not depart from him : to whom he said, he shall not be forsaken of him who hath made him to rise again, whose servants we are : and thou mother, be secure of thy sonne, and feare not, for he hath his keeper. Then the people arising up to stone *Simon*, *Peter* said, let this suffice for his punishment now, that he understand his arts are nothing available ; let him live yet, and see the Kingdome of *Christ* increase even against his will. The Magician was much tormented in himselfe at this glory of the *Apostle* ; and collecting himselfe, and summoning up all the force of his charmes, he gathers the people together, and complaines, that he had been greatly offended by the *Galileans*, and therefore would now leave the City, which he was wont so to defend. And appoints a day, on which he would goe flie, and so would ascend into those supernall seats ; for the heavens was open to him when he pleased : upon the said day he gets up the *Capitoline* Mount, and so casting himself from the top of a Rock, began to flye. Thereat began the people to wonder and worship ; many of them saying, it was the

power of God, and not of men, to flye with a body; and that *Christ* himself did no such thing. Whereupon, *Peter* praying *Christ* to magnifie his own power, by detecting the vanity of such tempting arts, and so to undeceive the people: *Simons* wings were forthwith clipt, and he fell down headlong, and died either in the place, or soon after. Now *Nero* indigne in the fall and losse of so necessary a friend and familiar, took occasion against *Peter*, and persecuted him to his martyrdom.

Cynops a great Magician, and adversary to *St. Iohn*, inveighed against his doctrine, detracted from the miracles which he wrought in the name of *Christ*, and defamed his person, through the false criminations of *Apollos* Priests. And provoking him to behold and admire his power, in raising the dead out of the sea (which was no other then divels appearing in forms of men) where he himsele diving (to fetch up more dead men) with a great noyse of the Sea, and acclamation of the superstitious bewitched people: at the prayers of *St. Iohn* the sea roared indeed, and swallowed up *Cynops* among the dead, so that he never appeared above water any more. Then commanded he those divels to depart that place, and get them againe to their cave. Yea, he made the divels to confesse the mutuall compact or covenant that was betwixt them and *Cynops*. And likewise expelled devils out of divers places: for which *Domitian* commanded that he should be banished into the Isle of *Patmos*.

Wardabeus King of *Babylon*, being foretold by his Diviners, of the great danger and losse, which he should suffer in his warre against the *Indians*; at which he being dejected, the *Apostles* *Simon* and *Jude* (then present) smiling said, they had brought peace with them into his kingdome, and therefore bad him not feare, for the *Indians* should be glad to make peace with him on the morrow. But the Magicians derided both this and them, and bad him not believe those vaine men, for it should so be as they had said. But they proved the vain men; for the event fell out contrary to theirs, and according to the *Apostles* prediction. Those two *Apostles* also were mocked and derided by *Zoroos* and *Arphaxat*, two Magicians: but at the very houre of the martyrdom of the two *Apostles*, the two Magicians

Magicians were stricken dead with Thunder and Lightning.

Marubas Bishop of *Mesopotamia*, being sent in embassage to *Isdigerdes* King of *Persia*; he much honoured the man for his singular piety, and began to attend unto his doctrine. Now the *Persian* Magicians, fearing lest he might persuade the King to receive the Christian faith; and envying the man, because he had (by his prayers) cured the King of that paine in his head; whereunto all their spels and charms were nothing available: they began (whereby to despise this Religious man) to play this imposture, namely, they caused one to be hidden under the ground, and to presage, or proclaime in this wise, as the King was at his devotions; that the King should be cast out of his Kingdome for giving heed to a Christian Priest. Hearing this voyce, though he much revered *Marubas*, yet was he minded to remove him, rather then runne so great a hazzard. But *Marubas* (by his wisdom and diligence) detecting the circulatory and præstigious fallacy: the King caused every tenth Magician to be beheaded. *Marubas* after this departed *Persia*: and yet returning thither again after a while, then began the Magicians to play their imposturous pranks afresh. For they caused a noysome and poysonous stinke in the place still when the King and *Marubas* met together: and this they soysted upon the Christians; and presaged how perilous it was to the Kings health. But they being formerly suspected, were the more easily discovered, and punished accordingly. After the death of *Isdigerdes*, his sonne *Baratans* was stirred up by the Magicians to bitter persecution against the Christians; *Sapores* also bitterly persecuted the Christians, and especially *Simon* the Bishop and the Ministers; because they refused to worship (the Planetarian god) the Sun, in which persecution, the Magicians were the onely instigators and actors.

The persecution under *Decius*, was not begun by any imperiall edict; but first set on foot by an imposterous Diviner: who stirred up the multitude of the Heathens, to promote their own superstition, and oppresse the Christian profession.

Olerian was very clement and favourable to the Christians, till the Magicians put him upon the persecution; as the greatest enemies to and impediments of their acts and operations.

All the Philosophers, Sophisters, Magicians, Aruspices, Augurs, Negromancers, gathered themselves together against *Athanasius*, alledging nothing could succeed in their art, or to them by their Art, till *Athanasius* was first taken out of the way. Therefore they greatly excited *Iulian* against him. Another time they most calumniously accused him of the same devillish art, that they themselves were guilty of.

Iulian, *Maxentius*, and *Maximinus*, were great divining Magicians, and great favourers and promoters of divining Magicians; and as such, and by such, great tyrants, and persecutors; and such as especially laboured to destroy not onely the Priests, but the Priesthood.

Henry the third purposing to ayde his brother against *Lewis* the French King, was dissuaded therefrom by the disastrous predictions of *William de Perepond*, a great Astrologer, and his counsellour. But the main intent of the divination was from the Popes Oracle; lest *Lewis* might so be interrupted in his persecuting enterprize against the *Albigenses*.

The Magicians (as the Ecclesiasticall historians relate it) pursued *Daniel* with envy, calumny, and treachery, before *Cambyses*, or *Cyaxares*, till they brought him to the Lyons denne; till the Prince repented that he was led so farre by the Magicians, and delivered *Daniel* from the denne, and cast them into it.

The Magicians of *Persia* by false calumny, and barbarous cruelty, raised and maintained thirty yeeres persecution against the Christians: devising and inflicting horrid tortures upon *Abdas* or *Andas*, a Bishop; upon *Benjamin* a Deacon; and also upon *Hermisla*, a Nobleman.

Ibeotelinus a Magician of *Antioch*, under *Maximinus*, by magicall force caused an Image of *Iupiter* to poure forth Oracles; and such they were as served to whet on the Emperours persecution, and to exasperate the hatred of the Citizens against the Christians.

II. Of the divining envy, dissimulation, calumny, blasphemy, and enmity, not onely against Christian Religion, but even against Christ himselfe.

Milesian Apollo being consulted about Christ, whether he was God, or man, gave this answer: That he was mortall according to flesh, or body; wise in portentous, or monstrous workes; but being apprehended by armes under Chaldean Judges, with nailes and clubs, he made a bitter end. Upon which *Lactantius* his comment is, That although the Oracle (as it was forced) began to speak truth; yet it did it so subtilly, and perversely, as with intent to deceive the consuler, being altogether ignorant of the mystery of God and man: and so seems to deny him to be God, by confessing him to be man. But in that it acknowledgeth him to be mortall, according to the flesh, it is not inconsequent (although against the mind of the Oracle) but that he was immortal, and God nevertheless, according to the Spirit. And why must he needs make mention of the flesh; when as it was enough to say him mortall? but being pressed with truth, he could not deny the thing to be, as it was: as he also was forced to confesse him to be wise. And what saies *Apollo* to himselfe? If he be wise, then is his doctrine wisdom, and no other: and they are therefore wise that follow it, and no other. Why then doe their vulgar account us vain and foolish: since we follow a master, and Teacher wise, by their Oraculous gods own confession? In that he saith, that he did portentous works (by which he merited the faith of a Godhead) he seems to assent unto us: because he saith him to doe those very things, which (rightly understood and believed) we glory in. Nevertheless he recollects himselfe, and returnes to his daemonicall frauds of calumny and blasphemy. For albeit he spake some truth, as necessitated, yet he seems to be a betrayer of himselfe and the gods: in as much as he would have enviously concealed (through an inimicall and deceiving lie) that which the truth partly

partly wrung from him. And therefore he saith him to have done wonderfull workes; but he meant it should be understood not by a divine, but by a magicall or divining power. But whereas he saith further, that he was apprehended under *Chaldean* Judges, &c. I demand hereupon, whether they were *Chaldeans* by nature, or by profession? The first is not to be conceded as concerning *Herod* and *Pilat*; nor yet properly as touching *Annas* and *Caiaphas*: and therefore (since he will needs call them *Chaldeans*) the latter is rather to be supposed: it is not strange to be believed, that any one of them might be of the *Chaldean* profession, or addicted to it. And why might not the *Chaldeanizing* Oracle be drawn to confesse so much against it selfe? And might it not be one end of the *Eclipse* at his *passion*, to make even all the *Chaldeanizing* Astrologers to confesse, with some of their fellows, that it was no other but the God of nature, that now suffered?

One asking *Apollo*, what God he might appease, whereby to recall his wife from Christianity? The Oracle gave this answer (as *St. Augustine* cites it from *Porphyrius*, a great enemy of *Christ* and *Christians*) Sooner mayst thou write in water, or fly in the ayre like a bird, then remove the opinion of thy impious wife; let her goe on as she will, and sing a dead God in vaine fallacies, and false lamentations: whom (the Judge rightly determining) an ill death hath ended. This *Porphyrius* cites, and expounds blasphemously; as if *Christ* died deservedly, from the just sentence of his Judges. But *St. Augustine* conceives *Apollo* spake not thus; but his vaticinating Diviner: and yet not he, but this magicall calumniator; that durst blaspheme above the devill himselfe. For *Apollo* himselfe durst not but speak well of him, saying, he was such a God, and King, as made the heavens, the earth, and Sea, and the deep things of Hell to tremble; of whom both he, and his fellow *Dæmons* were afraid. Such also was the answer of *Eucate* concerning *Christ*; and so were all the rest of them. Among some forced and dissembled truths, abundance of blasphemy, and calumny against *Christ*, and *Christian* religion.

The *Pythian* Oracle being consulted again and again by the *Athenians*, what religion was best to be set up? would still answer, their Fathers or Countries customes, rites, or ceremonies.

Not

Not but that he would false religion in all variety : but that he feared a change of religion might make way to reformation of Christianity.

12. *Magicians, Astrologers, Diviners, Diabolically predicting, maliciously envying, malefically imprecating, and venefically murdering, such as inhibited, opposed, confuted, contradicted them, or their arts. That is, either by violence, treachery, or sorcery, seeking, and venturing their adversaries destruction : whether they were Kings or Priests, Christians or Persians.*

Vitellius having commanded by his Edicts, that the *Chaldeans*, Mathematicians, Magicians, judicall Astrologers, and Diviners should depart the City of *Rome*, and be banished all *Italy*, within the *Kalends* of *October*. Thereupon the *Chaldeans* set up an imprecatory and devotory libell, threatening that *Vitellius Germanicus*, by the day of the same *Kalends* should be no where, or not in being. And yet not that by Fate so much as vaticinall malefice.

Domitian having decreed the banishment of the Astrologers, (although he much presumed to be an Astrologer or Diviner himselfe) they likewise casting his constellation, told him what time he should die. *Aseclariou* the Mathematician especially threatned his death to his own face. At which *Domitian* angrily demanded, what death found he by his art that he should die himselfe? He answered that he himselfe should be eaten up of dogs, which (saith the story) fell out as prodigiously, as inevitably. Now those dogs being divels, without doubt it was easie for the Divell to suggest unto the Astrologer what he meant to effect himselfe : so easie is it for Astrologers to predict those things, whereof they intend to be the instruments, or by their effascinating predictions to instigate others to commit. And if they understood not these very things by diabolically instinct, to satisfie their tempting invocations ; how should *Apollonius Tyaneus*, disputing in the Schooles at *Ephesus*.

Ephesus, stop on a sudden with defixed eyes, and distracted countenance, cry out (at the very instant that *Domitian* was slaine at Rome) well done *Stephanus*, kill the Tyrant; that Tyrant *Domitian* is even now wounded, slayne, dead? Well might a Magician be advised of the act, when it was a sooth-saying divination, that provoked to doe the deed.

Iustine Martyr was slain by the treachery of one *Crescens*, a dissolute, vain-glorious, circulatory, sophisticall Philosopher: because he disputed against, and confuted him in that kind of sophistry.

Picus Mirandula, for writing largely, soundly, and sharply against Astrology was envyously and imprecatingly told by *Lucius Bellantius*, that (according to his Astrologically judgement upon his Nativity) he should die in the thirty fourth yeare of his age: yet while he formerly disputed for the Mathematicall sciences at large, the Astrologers made the Starres to signifie his stupendous living above his yeares.

It is recorded of *Simon Magus*, that many even of the Heathens observing his præstigiousnesse, and branding him for it, he soothed them up, and pretended a sacrifice, and bade all those that had reproached him or his art to a banquet; of which they had no sooner eaten, but they were all infested and inflicted with divels and diseases.

A Magician not far from *Ibena*, being upbraided by a neighbour of his, a Carpenter, with his unlawfull arts and practises: pretended to predict some infortunity of his at hand, for railing against the profession; but wrought it venefically, so that the poore man fell suddenly into a strange disease. Whereupon begging pardon for offending him or his Art, he implored the help of his skill for his release. The Magician promised it, and to that purpose gave him a certaine root to take in a potion, which he had no sooner done, but he was taken with most exquisite torments in all parts, of which at length he died.

13. Of oraculous arts, and divinatory artifices, silenced, and confounded, at the presence, and by the vertue of wise and holy men and things.

Iulian apostatizing from Christianity, and being now to be initiated in the Paganish way, by the consecration of a præstigious Magician: the Divell (who was to be present at the solemnity) disappeared at the signe of the Crosse (which might then be of more vertue, because of lesse superstition) at which power *Iulian* was more troubled, then he was at the Divells presence. But the præstigious *pseudomantist* excused it; and would not have him to think that the divell fled or avoyded the place for feare of it, but in hatred to it.

Iulian again sacrificing to *Apollo*, and no answer being given of any thing whereof he enquired, he then demanded of the dæmoniackall Priests what might be the cause of such his silence? They answered, that no answer was given by the Oracle, because the Sepulchre of the Martyr *Babylas* stood so nigh. Whereupon he commanded that the *Galileans* (for so he called the Christians, should come and remove his Sepulchre from thence, which they did with great exultation, singing (even in the eares of the profane Prince) *Confounded be all they that serve graven Images, and that boast themselves of Idols.*

At the incarnation of *Christ* all the divining Oracles of the Panyms gods were shut up; as the Oracle of *Delpbos*, among others, was constrained to confesse; and so never spake afterwards. Wherewith *Augustus* being afraid, caused a great Altar to be erected in the *Capitol*; signifying that it was the Altar of the God, the first born.

A juggling impostor carried about a Dragon, perswading the people it was *Æsculapius*, saying it would give answers of all that was demanded, that whensoever he moved him in any of his circles, Oyes was made (after the manner of *Athens*) in these termes: If any mocker, flouter or Christian be here, let him goe forth; for no pranks could be playd while they were by.

About the time of *Constantine*, *Apollo* spake this Oracle, not out of the mouth of his Priest, as formerly; but out of a certaine darke cave or denne, viz. that the just which were upon the earth (meaning the Christians) hindred him from his vaticinating, or presaging power.

Valentinian, who was at first somewhat favourable to the Christians, was afterwards greatly incensed against them, by the Magicians, Astrologers, and Diviners, that urged him to forbid them his house, to banish them far away, and to put them to the Sword: because indeed they were obstacles to their incantations, and praestigious practices. For there were some of those holy professors, that with their very sight, and voyce, repress all that their diabolicall art and efficacy.

Thaumaturgus, with his companions, driven (by reason of the night approaching, and an hasty shower falling) into a Temple where divination was wont to be exercised: immediately upon their entrance the Divell gave over his answer, and departed the place. The next morning, after they were gone from thence, the Priest of the Temple began his sacrifices, to adjure the spirit to his predicting responsals againe, who cried out that he could not now have access to the place, as formerly, and all because of his entrance that remained there the last night.

St. Hierome sayes, that upon our *Saviours* entrance into *Aegypt*, all the Idols there fell down, and so their divining arts and offices were undone: wherewith they had so long deceived the world. And therein he takes the prophecy to be fulfilled, *Isa. 19. 1. &c.*

Macarius of *Aegypt*, and *Macarius* of *Alexandria*, both these holymen were banished into an Isle that had no Christian inhabitant in it. They were no sooner entred there, but the Devils that had there their Temple, or grove, and their divining Priest) began forthwith to quake for feare. Yea the Priests daughter being suddenly obsessed with a fury, and crying out why came ye hither, to drive us hence? They expelled the Divell out of the Damosell. which occasioned the conversion of the Priest, and the inhabitants of the whole Isle, to the Christian faith. The like story is of these two together with *Isidorus*; and the Devils own confession by the tongue

tongue of the obsessed Damofell much more large. O your power! ye servants of *Christ*! every where are we expelled by you, out of Cities and Villages, Mountaines and Valleys, and desert places. We had hopes that this strange place of ours might have escaped your presence and power, but hither you are driven by your persecutors, that you might be a means to drive us hence, &c.

Astyrus, by his presence and prayer, plainly detected, and utterly frustrated the præstigious conveyance of the victims, that in certaine festivals, were cast into the enchanted fountains.

Apollo himfelfe was forced to confesse, that the holy men which resided thereabouts, were the onely obstacles why he could utter no more his presaging truths; and being asked how those kind of men might be discerned, he answered, by their profession of *Iesus Christ*.

14. Of such as apostated from, or were excommunicated out of the Church of *Christ*, because of *Magick* and *Astrologie*.

Simon Magus believed, and was baptized, and continued with *Philip*, and wondred, beholding the miracles and signes which were done, *Act. 8. 13.* yet after all this, the bond of iniquity, the diabollicall compact, or magicall covenant had so entangled and insnared him, that of sometimes *Samaritan*, sometimes *Jewish*, and for the most part *Pagan* in his religion, he fell utterly away from *Christian*, and had not the least part or *lot* in that matter.

Julian was trained up in *Christianity*, and professed it; but stealing to magicall Masters, they so perverted him with their Magicall sophistry, as that they utterly perverted him; and that made him (as soon as he durst appeare in his own colours) apostate, or fall away from it.

Ecebolius the *Sophister*, who was one of *Julians* Tutors while *Constantinus* raigned, he seemed very ardently to embrace the *Christian* faith: but after that *Julian* had obtained the Empire,

he presently conformed to those opinions and manners of the Emperour, which he, and his light, had infused into him. But *Julian* being dead, he pretended again to professe the Christian Religion; and cast himselfe prostrate at the doore of the Church (out of which he was excommunicated) crying out to such as pass by, tread me under feet, as *unsavory salt*: yet after all this, remained light and unconstant in his religion, to an utter apostasie at the last.

Porphyrius, that notable contemplator in Magick, and practitioner also, who of Christian, turn'd Platonist, and Pagan, upon this occasion. Certaine Christians of *Cæsarea Palestina* having reprov'd him sharply (some say scourged him) for the notorious scandall as well of his manners as opinions: he indigning to be thus dealt withall, quite deserted Christianity, became a capitall enemy thereunto, and wrote divers cursed books against Christian Religion (besides those wherein he promoted magicall Philosophy, and Paganisme) wherein he blasphemed *God*, and *Christ*, and the *Holy Ghost*; depraved and wrested the Scriptures, calumniated the *Prophets* and *Apostles*, and slandered sundry *Fathers*, *Doctors*, and *Confessours* of the Primitive Church.

Aquila, making some flourishes in the Christian profession, but not forsaking his former corrupt habit in the vanities of Astrologie, but still abhorring the superstitious positions of Nativities, was therefore reprehended by the orthodox teachers of those times. But instead of amending those his pernicious errors, he perversly opposed them even against the truth it selfe. For which being expelled the Church, he renounced Christianity, turned *Profelyte*, and became a circumcised Jew.

Pope *Alexander* the third (they say) suspended a Priest from his office, for the space of a whole yeere, for but consulting with an Astrologer, about a theft that was committed in the Church.

Eusebius, a *Novatian* Bishop, and one who himselfe had sacrificed to *Fortune*, was deprived of his Bishoprick, for the baptizing of *Heraclius*, a presaging Priest of *Hercules*, and admitting him to the degree of a Deacon.

At *Laodicea* one *Epiphanus* a Sophister, about to recite an Ode

Ode in the honour of *Bacchus*, began to declame, hence ye prophane, and not initiated to the sacred *Bacchanals*. Notwithstanding many of the Christians staid still, as being taken with the fame of the Rhetorician. Amongst the rest were the two *Apollinaries*, the father, and the sonne, both Clerks, one a *Presbiter*, the other a *Leitor*. Of which *Theodotus* the Bishop of *Laodicea* being advertised, he reasonably chid the lay people, and so pardoned them. But as for the *Apollinaries*, after long, sharp, and publique rebuke, he interdicted them the Church, and communion of Christians.

Anatolius, very familiar to *Gregorius* the Bishop, being found to have sacrificed to Idols at *Antioch*; and the prefect of the East being but too negligent and remisse in judging him for it: the people began to rise in tumult, and to lay hands upon *Gregory* himselfe; whom they also impeached of Idolatry, but unjustly. Hereupon by the command of *Tiberius* the Emperour (him that succeeded *Iustin*) *Anatolius* was called in question, and not having whereof to accuse *Gregory*, at the acclamation of the people, who could not endure such a wickednesse unpunished, he was not only excluded the Church, but condemned to the beasts.

15. Of those that have retracted, recanted, repented of the study, practice, and consult of Magick and Astrologie: and that either fruitfully, or unfruitfully, desperately, or contritely.

Manasseh was a Magician, for he observed times, and used incantaments, & used witchcraft, and dealt with a familiar spirit, and with wizzards, 2 Chron. 33. 6. yet we believe that he truly and unfainedly repented, and although his prayer be Apocryphall, for he besought the Lord his God, and humbled himselfe greatly before the God of his father; and prayed unto him, and he was entreated of him, and heard his supplication.—Then Manasseh knew that the Lord he was God; Ver. 12, 13. Neither doe we make any doubt of the hearty and effectuall repentance of those Exorcists, Acts 19. 17, 18. because feare fell on them all, and the

the name of the Lord Iesus was magnified; and many that believed came and confessed, and shewed their deeds; many also of them which used curious arts, brought their books together, and burned them before all men. — So mightily grew the word of God, and prevailed. The like we believe of the Damsell, Act. 16. 16, 17, 18. because possessed with a spirit of divination (passive rather then active, the diuel divining by her, rather then she by the Diuel.) The same followed Paul and us, and cried saying, these men are the servants of the most high God, which shew unto us the way of salvation. A good confession in all respects, (take it to be the Damsels, and not the Divels speech) giving God and his Ministers their due, and yet claming their own interest withall. But as for *Simon Magnus* his repenting (pray ye to the Lord for me, that none of these things which ye have spoken come upon me, Acts 8. 24.) who can judge it to be other then false and fruitlesse? For he was terrified onely with an apprehension of the punishment, not of the sin: and put off that duty to others, which he should have exercised himselfe.

Tiberius importunate to know, who should be his successor in the Empire? it was answered, even he that should first come to him the next morning. Hereupon he gave order to his Tutor, to bring his Nephew *Tiberius* to him, very early the next day: and the day appearing, commanded *Enodus* (ignorant of his intent and desire) to goe out, and bring in to him the first youth that he met, which fell out to be *Caius*: which when *Tiberius* saw, he was infinitely troubled, exceedingly bestrewing himselfe, that he had sought after any Augurie or presage at all. For whereas he might have lived, and died a great deale more contentedly, had he been altogether ignorant of things future; their fore-knowledge now served onely to add both to the miseries of his life and death.

After the death of *Cesar*, which was said to follow the fatidicall prediction of *Spurina* the Mathematician; the people lamented, and wisht that the cursed Diviner had rather lost his skill; then that a father of his Countrey should so have lost his life.

Nero was himselfe held to be a great Mag astro-mancer, and wanted neither wit nor will, nor wealth, nor Tutors, nor instruments, nor study, nor credulity; yet for all this confessed that

that he never found any argument of truth, nor experiment of reality in magicall operation; which made him at last abdicate and renounce it, reject and contemne it; and abhorre and condemne himselfe for ever having to doe with it.

- *Origen* is often cited by Magicians and Astrologers, as if he were their own: howbeit in his books (and especially as *Emsebius* cites him) he plainly and abundantly refutes them. And therefore if he were more addicted to them, it is certaine enough that he converted from them.

St. *Eyprian* sometimes addicted to the study of magick repented of it at his conversion. And if that booke *de duplici Martyrio* be his, we have there this his confession: They that use Magicall arts have denied *Christ*, and made a compact with the Divell: from which evill the mercy of the Lord hath delivered us; as it hath also from all the rest, in which we were held, while we sometimes walked according to the old man.

St. *Augustine* confessed that he was very much enclined to the study of Magick and Astrology; but, after his conversion, he utterly abandoned, and condemned it. And to this purpose relates this story of himselfe. A friend of his (one *Firminus*) and he, walking together, both of them being addicted to the constellationall way: *Firminus* askes his opinion of his constellation, about a secular businesse he had then in hand. St. *Augustine*, somewhat changed in his generall opinion of it, told him, that he conceived that way to be vaine and ridiculous. *Firminus* insisted, and told him a story from his father, and his fathers friend, two genethliacall Astrologers, and so precise observatours, as that they calculated the births of the very bruit beasts in their families. And it so fell out, that his mother bare him, and the others mayd brought forth a sonne also in one day, houre, and minute, as neere as could be guest. But now these two (so born alike) proved to be of various and contrary both fortunes and manners, in every respect. Upon this relation of *Firminus*, *Augustine* abhorred the falsity of natalitiall prognostications more and more; and so resolved to cast it off without all scruple: and not onely so, but was instant to convince the other of this vanity, from his own narration, and thus to revoke him from it too.

As *St. Augustine* was preaching to the people, there was presented before him, in the Church, a *Mathematician*. Concerning whom he thus spake. This man, of race a Christian, then relapsed, is now returned a penitent: and being terrified with the power of the Lord, he is now againe received to the mercy of the Lord. Seduced he was by the enemy, and long continued a Mathematician; not onely seduced, but seducing; as wel deceiving as deceived. Many lies hath he spoken against God (who gave unto him a power to doe good, not to doe evill) saying, It is not a mans will, that makes him commit adultery, but *Venus*; nor yet to commit murder, but *Mars*: neither doth God make a man just, but *Jupiter*. And many other were his sacrilegious sayings. How many Christians hath he gulled of their money? How many have bought lying predictions of him at a deare rate? But now (as we believe of him) he abhors this lying trade. For having enticed others, he now perceives himself to be the most ensnared by the devil. And now penitent before God and men, he is become a true convert. For we persuade our selves, it onely proceeds from the awfull feare of his heart. Did we not rejoyce at that *Mathematicians* conversion, who converted from a pagan; although he seemed to doe it for some promotion in the Church? But this penitent seeks for mercy onely; and therefore is the rather to be commended both to your eyes and hearts. Receive him, and love him, lest *Satan* again may tempt him. Let your testimony and approbation confirm his conversion. He was lost, but now is found. Long did he knock at the doores of the Church, ere he was suffered to enter: but he is now brought in, and hath brought with him his bookes to be burnt (by which himselfe might have burned unquenchably) that they cast into the fire, himselfe might enter into that everlasting refreshing. We suffered him the longer to supplicate for the remedy from the schoole of *Christ*, because the art wherein he hath been exercised, is to be suspected, not onely of falsity in it selfe, but of fallacy in good. And therefore we delayed him, that he might not delude and tempt us. But now we have admitted him, that he might not be tempted again, and deluded himselfe. Pray ye therefore to *Christ* for him; for the prayer of his Church is available against all impostures and impieties.

Julian greatly corrupted with magicall superstition, began a little (through present horror of conscience) to look back again to Christianity: and lay a while at the Church doores, weeping and crying, *Tread upon me unsaveoury Salt.* But *Ecebalus*, a Magician, hindred his true repentance, and thorough conversion; and brought him back again into that damnable superstition, worse then at the first. The same *Ecelolius* (after *Julians* death) sayned the like repentance, and is said to use the same words, but to as little fruit. The same *Julian* having received his deaths wound, roared and rayled at the Sunne, which the Astrologers had made him believe was the auspicious dominator at his birth; accusing it for shining so propitiiously upon the *Persians*, but not favouring him with any fortunate influence: and so died, impiously cursing God, and the Stars; but the Star-gazers and himselve for adhering to them, not undeservedly.

Wenceslaus sent for a wagon full of Conjurers to play tricks, and make sport: amongst the rest he called *Zyto*; who coming in with a wide mouth, cloven to both his eares, swallowed up the chiefe Conjurer, and voyds him again downward, &c. but was himselve carried away by the divel, which so moved *Wenceslaus* that he thence forwards seriously applied himselve to the meditation of sacred things.

Pope *Sylvester* the second, of a Monke became a Magician, insinuated himselve into the familiarity of a Necromanticall *Saracene*, and stole from him a Conjuring-book; and studying or practising that art, obtained (by the divels meanes) the Popedome. Which dignity so soon as he had ascended, he dissembled his black art, under that holy vestment: but kept a brazen head in a secret place, from which he sought and received divining answers. And enquiring of the divell, how long he should live in the Papall dignity? he answered equivocally; that he should live long, if he came not at *Hierusalem*. Now in the fourth yeere of his Pontificate, as he was sacrificing in the Church of the holy Crosse, in *Hierusalem*, at *Rome*, he was suddenly stricken with a grievous feaver, and began to be convinced that thus the divell had deluded him, and now he must die. Whereupon he began to be penitent, and confessing before the people, deplored the wickednesse of his

magicall errorr. Exhorting all men, avoyding ambition, and diabollicall deceits, to live well, and holily; intreating them every one, that after his death, the trunk of his body, torne and dismembred (as it justly deserved) might be laid upon a Cart, and buried in that place whither the horses carried it of their own accord. And in the extremity of his death, besought that his hands and tongue might be cut out, by which he had blasphemed God and sacrificed to divels.

Tribemius retracted his opinion concerning the seven spirits, in the seven Planets, governing the world in their course, by 354 yeeres apiece, and four moneths: protesting after this manner in the conclusion, that of all these he believed and admitted nothing, but as the Catholick Church believed; and for the rest, he refuted and contemned all, as vaine, fained, and superstitious. And as he disclaimed this to *Maximilian* the Emperour, so he exclaimed against the Artists to Another. Away with these rash men, wayne men, lying *Astrologers*, deceivers of minds, and praters of frivolous things. For the disposition of the Stars makes nothing, to the immortall soule, to naturall science, to supercelestiall wisdom. A body hath power onely over a body. The mind is free, and not subject to Stars; and neither receives their influences, nor follows their motions, &c.

Cornelius Agrippa in his youth wrote a Magicall book of *occult Philosophy*; but in his sager yeeres wrote another of the *vanity of Sciences*: wherein he confutes and condemns Magick, Astrology, and all kind of divination: and calls the latter his recantation of the former: But if towards his death, he said indeed to his *black Dog*, Away wicked beast thou hast utterly undone me: without all doubt, and notwithstanding all apologic, his recantation was truer then his repentance. For that was sufficient to convince others: whereas this was not sufficient to convert himselfe.

Rodaick of *Toledo* (hoping to finde treasures) caused a Palace to be opened, that had been kept shut for many yeeres; there he found nothing, but a coffer, and in it a sheet, and in it written a prophecy, that after the opening thereof, men like those painted in the sheet should invade *Spaine*, and subdue it. The King was therefore sorry, and caused the coffer and castle to be shut again.

Phanias

Phonias an Hierosolymitan servant, by the advice of certain Magicians, had emancipated himselfe to the diuel, in his hand writing, for the obtaining of his masters daughter, by vertue of their art. But at length repenting, he was converted by the prayer of *St. Basil*, and the diuel casting in the chirograph, he was publicly received into the bosome of the Church.

Cyprian a Magician, while he sought by Magicall arts to inchant and dementate *Isis* the Virgin, was by her means converted to *Christ*. For whose truth they both suffered Martyrdome.

Socrates offended at the bold and blind vagations of men in their disputations about the measures of the Sunne, and of the Moon, and other Stars: wherein they laboured more in babbling words, then solid arguments; undertaking to comprehend the whole circuit of the world with all the events therein, from the beginning to the end. Hereupon he withdrew his mind from these unlearned errors: and applyed it wholly to consider mans fraile condition, and the vitioussesse and vertuousnesse of affections; and to teach such manners as most pertained to honest and happy life.

A Priest of an oraculous Temple, who had perceived that his divining diuell had receded at the presence of *Gregory Theometargus*: at the first calumniating, but afterwards admiring his power, desired to learn of him that mystery of commanding diuels. He taught him therefore the mystrie of godlinesse, and confirmed it by a miracle: whereupon he was converted, forsaking his prestigious Idolatry; yea wife, children, goods, and all, to follow him; and so became an excellent servant in the Church, and a great opposer of satan himselfe.

Marcellus, and *Apuleius*, two martyrs, who first adhering to *Simon Magus*: but seeing the miracles that were wrought by the Apostles, converted from the Magicians prestigioussesse; and gave themselves wholly to believe, and follow the Apostolicall doctrine: for which they were martyred afterwards.

Hermogenes a magician, disliking his own art, brought a many of his magicall books, and offered them to *James* the Apostle, to be burnt.

16. Of Magicians and Astrologers idolatrous account; and other vain, confident, and servile superstitions they wrought in simple and credulous men.

T Here was a certain man called Simon, which before time in the same City used Magick, or sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least, to the greatest, saying, This man is the great power of God. And to him they had regard, because that of a long time, he had bewitched them with sorceries or magick, Act. 8 9, 10, 11. To the same Simon, a Statue was set up at Rome, with this inscription, To Simon the Holy God.

These Magicians and Astrologers in their generations were numbred among the Gods, and had their Statues, Images, Oracles, Temples, Altars, Sacrifices, and Services, viz. Zoroaster, Trismegistus, Mopsus, Amphiaræus, Apollonius Tyaneus, Amphilochus, Accius, Nanius, Porphyrius, Diodorus, Thor, Ollerus. All these Mag-astro-mancers, and many more arrogated a divinity to themselves, from their divinations; and had it attributed unto them by the superstitious people of several Nations.

Theagenes was so superstitious, that he had in his house the Image of *Hecate*: and durst at no time offer to stir out of doors, till he had first consulted it. For which his slavish superstition, he grew into a Proverb among the very heathens themselves.

Archimedes the Geometrician, by his art alone, drawing out a massy ship, which whole multitudes could not once move, hereupon *Hiero* the King was so transported with admiration, that he concluded, *Archimedes* ought to be believed in whatsoever he said: yea, though he should say, give him but footing, and he would remove the whole earth.

Augustus together with *Agrippa*, coming to the chamber of *Theogenes* the Mathematician; and he predicting great and almost incredible things to *Agrippa*, who first consulted him, *Augustus* resolved to conceal his own geniture, and would by no means have it calculated, lest that lesse things might be

prognosticated of him, then were of *Agrippa*: at last he yeilded to it by much importunity, and *Theogenes* leaping at it, and adoring him, prognosticating his greatnesse, because born under *Capricorn* (for whosoever hath his horoscope in the first part of *Capricorn*, shall be a King, or an Emperour) *Augustus* had forthwith such a confidence in this fatidical praesagician, that he divulged his natalitial Theme; and caused the signe of the star *Capricorn* (under which he was born) to be impressed on his Coyn, and placed in his Arms.

Maximianus a great Tyrant, and persecutor, was so superstitiously fearful, that he would do nothing without divination: neither would by any means be drawn to transgresse an *augurie* or an *Oracle*, no nor a nayls breadth.

Frederick the second, the Emperour, having married *Isabel* sister to the King of *England*, forbare her company, till a certain hour, that his Astrologers, or wizzards had assigned for that purpose; that so he might beget a son famous from the constellation. But mark the fruits of this constellatory copulation, poor *Isabel* dyed in childbed.

Ludovicus Sfortia maintained an Astrologer at an excessive charge, who in recompense thereof, would insult over his credulity by his prognostications: and make him oft times, leave his dinner, rise out of his bed, and ride away in stormes and tempests, through dirt and mire; making him believe, that this was the onely way to escape or prevent such and such eminent dangers, which he foresaw were ready to betide him.

The *Turks* are so superstitiously addicted to observe the placits of the Astrologers; that they willingly war not, but at the beginning of the new Moon. Once they sought to assault *Vienna*, for no other cause, but because they saw a gilded Moon placed upon the top of *St. Stephens* Tower.

St. Augustine tells *Marcellinus*, how ridiculous it was (in the Gentiles account of their Magicians) to compare *Apollo*, *Apuleius*, and other skilful men in Magick, to *Christ*: yea, and to prefer them before him. Yet he takes the comparison to be more tolerable betwixt him, and them; rather than their adulterous Gods. Yea, and sayes that *Scipio Nasica* their Priest, was more worthy of divine honours, then their Gods themselves. Because they being consulted, commanded *Scipi-*

cal playes (horrid and shamelesse spectacles) for the sedating of the pestilence: but he admonished the contrary; accounting those cursed and filthy enterludes as the greatest plagues of the minde.

Scipio Affricane was so swayed with divining superstition, that he would undertake no businesse, publique or private, till he had first stayed and consulted in the Cell of *Jupiter Capis soline*.

Lucius Scylla, so often as he determined to wage any war, he would first embrace the little Image of *Apollo* (taken from *Delphos*) and in the sight of his souldiers, would pray it to hasten the promise, or prediction.

Alexander sacrificing, and a young boy holding the Censer, a coal fell upon his arm, and so burnt it, that the standers by were troubled with the smell: yet he (so insensibly charmed he was) not once shrinkt at it, whereby he was put in minde to presage, what manly invinciblenesse should be found in his souldiers against all perils: when as he observed such undanted sufferance in a very childe.

As *Aelium Prætor* was pleading Law, a certain bird came and sat upon his head: which an Aruspick observed, and thereupon predicted; that it being saved, the state of his own house would be happy; but the Commonwealth miserable: but the contrary, if it dyed, which the superstitious man hearing, immediately bit off the birds neck before them all.

Codrus King of the *Asbenians* upon an oraculous responsal that that side should get the victory, whose King was slain in the battail: in a superstitious rashnesse committed himself disguised to the danger of his enemies darts. Oh the superstition of predictions, that expose men not only to the toleration, but election of utmost perils!

Gyges living in all kind of felicity, would needs consult *Pythian Apollo*, if any mortall man enjoyed more happinesse, then himselfe? it was answered of a poore *Arcadian*, who lived contented in his own strait cottage, that he was farre more happy then he. At this he would needs throw away his enohanted Ring, and after that fell into extreame misery, the end of all magicall felicity.

The earth gaping, and thence an infectious ayre proceeding,
which

which caus'd a great pestilence among the *Romans*; and they endeavouring to fill it up, but could not: upon consult, it was answered by the vaticinators that nothing could fill that gulph, and so remedy the plague, but one that was most eminent amongst them: whereupon *Curtius* taking himselfe to be the man presaged, and to doe his countrey service, rode headlong into the gulph, and there perished.

Meneceates an Astrologically Physician, would needs account of himselfe, as god *Iupiter*; and thus wrote to *Philip* of *Macedon*: *Meneceates* *Iupiter* to *Philip* health of body. He, to check his magickal arrogance, wrote thus: *Philip* to *Meneceates*, soundnesse of mind. Yet seeing he would not for all this, out of that conceit, nor be advertised of his proud and vaine presumption, he commanded, at a banquet, to set nothing before him but Frankincense, and such like fumes (with the offering whereof the gods were pleased) but not one bit of meat: till at length, for mere hunger he was forced to confesse himselfe to be no more but a mortall man.

17. Of the severall waies that have been used, whereby to direct, dispose, determine, moderate, remedy, or prevent superstitious hopes or feares; as concerning prodigies, and prognostications.

Sulpitius Gallus, being Lieutenant Generall of *Lucius Paulus* his army against King *Perfes*, it hapned on a cleare night, that the Moon suddenly defect'd in an Eclipse; at which dire omen the souldiers stood amazed, and had no heart to fight: till he made a notable oration, concerning the course of the Heavens, and the force of the Stars (as that such things have their naturall causes, and ordinarily portend no more but naturall effects, and not arbitrary actions, and contingent events.) And so animated the Souldiers, that they went on fearlessse, and obtained the victory. Which they ascribed to him, as an effect of his rationally perswading art, quite contrary to the other, irrationally prognosticating.

The

The *Athenians* being terrified at the sudden obscuration, or eclipse of the Sunne, taking it to be a celestiall denunciation of their destruction. Thereupon stood forth *Pericles*, and discoursed of the Sunne and Moones course; as he had learned of his master *Anaxagoras*; and so eased them of their vaine teares.

Agasiboles, in his warres against the *Penians*, when an Eclipse, or any celestiall prodigie did happen, was still wont to discourse to his Souldiers, of their naturall causes and effects: and so both expelled their teares, and encouraged them to successe.

A certaine *Augur* would needs stay the marching of *Alexanders* army, till he took auspication from a bird that fate before them. The Souldiers mean while much troubled about the doubtfulnessse of the presage: one *Mesellanius* alias *Mysenianus*, a Jewish souldier, impatient of the delay, took an arrow, and shot the bird stone dead. Which the *Augur* indigning, he replied, should a whole army be stayed to note the presage of its expedition and successe from such a silly thing, as could not foresee its own fall?

A bold Astrologer presumed to tell *Galeacius* Prince of *Millaine*, that the Starres promised him selfe long life; but to him a short one. This he said, thinking to terrifie him; but it so provoked him, that he presently caused him to be hanged, and lived a long time after.

There comming Oracles, or soothsayings of all sorts to the *Thebanes*, some promising them victory, some threatning their overthrow, to the peoples infinite distraction; Thereupon *Epaminondas* their Captaine in chiefe, commanded that those that promised victory should be layd on the right hand the oratory chaire, and the other on the left. Having thus disposed them, he got up into the chaire, and made this pithy oration. If you *Thebanes* will be obedient to your Captaine, and be couragious of heart to encounter your enemies; these here (shewing the presages on the right hand) are yours. But if ye be disobedient, and faint hearted, then these (poynting to them on the left hand) are ordained for you.

A *Soubsiyyer* bringing in the intrailles of a sacrificed Oxe to *Philip* of *Macedon*, sonne to *Antigonus*; he asked *Demetrius*, what

what his judgement was of those signes? And whether he should keep the castle to himselfe, or deliver it to the *Messinians*? *Demetrius* smiling, answered him, If thou best of the Soothsayers mind, thou mayst deliver it up: but if thou hast the mind of a King rather, then shalt thou hold the Oxe by both the horns.

Lucullus with about 10000 going against *Tigranes*, and his 130000 men: and that upon the day before the nones of *October*, on which formerly the *Cymbrians* had greatly discomfited *Cæsars* army: one told him, that day was ominous to the *Romans*. Let us fight them (quoth he) the more valiantly; and so we shall make it accounted for an happy day hereafter, of an unlucky day heretofore.

An *Aruspex*, after his solemn lustration, brought the intrails to *Crassus*, who let them fall out of his hands. This (as an argument of his age and weaknesse) was interpreted for an ill token. Whereat he smiling said, though they thought him so old and weake in letting those intrails fall out of his hands: yet he was young, and strong enough to keep his sword in his hands.

Alexander drawing up to *Babylon* with his army, the *Chaldeans* admonished him, to delay his entrance into the City, for some ill signes, which they foresaw. But he being resolved answered them according to the common proverbe, that he was the best Diviner, that presaged the best things. Then they requested him, that seeing he was so resolved, that he would enter the City on such a port, as might be with his face towards the East, and not towards the West. He was content to observe them so farre; but finding the way exceeding foule and myrie, he entred the City the clean contrary way to their admonition.

When *Apollonius*, and his companions were travelling in a bright Moonshine night, the phantasme of an *Hogge* met them, and sometimes it changed it selfe into this shape, and some times into that, and sometimes vanished out of their sight. Now as soon as *Apollonius* knew what it was, grievously reviling it, he advised his companions to doe the like. For he knew that was the best remedy against such invasions.

A certaine *Iew* having told *Peter* of *Castile*, that his horo-

scope promised him most eminent fortune and successe, in many things: which (for the most part) falling out contrary, and therefore the King angrily upbraiding the *Gentiliacke*, with the fallity of his art. Alas (quoth he) though the heavens freeze never so hard, yet a man may sweat in a bath; Confessing that inferiour and ordinary meanes working contrary, are sufficient to alter and prevent the force and power of the heavenly bodies.

The parents of a certaine Virgin came to blessed *Macarius*, entreating him to pray to God, that her humane shape might be restored to their daughter, which they imagined to be turned into a Cow. The holy man affirmed, he could see no other thing in her, but the appearance of a virgin; and praying for them, the præstigious delusion vanished; and then they perceived her to be so too. The *Egyptian* likewise that had his wife made to appeare in his bed, as if she had been a rugged mare, appealed to *Macarius*: and by his prayers, the præstigious imposture was expelled.

A young man dwelling in *Garioth*, not farre from *Aberdine*, was haunted mightily with a spectrous apparition of a beautifull woman, inticing him to lewdnesse: which he discovered to the Bishop, who advised him to depart the place, and betake himselfe to fasting and prayer; and so he was delivered of the temptation.

A young Gentlewoman of the Countrey of *Mar*, suspected by her parents, and questioned somewhat severely, confessed, that a young man kept her company by night, and sometimes by day; but how he came in, or went out, she could not tell. One day having watched, they spied an horrible monstrous thing in their daughters armes; which a Priest, knowing the Scriptures, and of honest life, caused to vanish away.

18. Of humane reason, and prudence (much more Christian wisdom) making more probable, and pertinent conjectures, presages, interpretations; then can all the art and artifice of Magick and Astrologie.

Immediately upon the destruction of *Hierusalem*, there was seen a comet hanging over the *Temple* in the similitude of a fiery sword; which did denounce fire and sword to the City. Many nights together there shone a light about the *Temple* and *Altar*, as if it had been day. The vulgar did interpret it, as betokening the good and liberty of their Nation; but the more prudent thought the contrary. An Heifer also ready to be sacrificed, brought forth a Lambe, in the middle of the *Temple*. Also the *Brazen gate* divers nights together, unlockt, or opened it selfe, and could very hardly be shut againe: and this the most thought to be a token of some future good; but the more discerning conceived otherwise of it. In the clouds were suddenly seen a little before Sun-set whole troops of armed men. In the Feast of *Pentecost*, the Priests entring into the *Temple* at night to celebrate the accustomed Sacrifice, the first felt a motion, then heard a sound, and after that understood a voyce crying out, *Depart we from hence*. Four yeeres before, one *Iesus* the sonne of *Ananias* a plaine Countreyman cried out in a propheticall spirit, while the City was yet in peace and abundance, A voyce from the East, a voyce from the West, a voyce from the four windes, a voyce upon *Hierusalem*, and upon the *Temple*, a voyce upon the bridegroomes, and the brides, a voyce upon all the people. At which the Elders were moved, and caused him to be sharply punished; but he changed not his voyce, neither for feare, nor stripes, nor threats, nor perswasions; but at every stripe cried out, woe to *Hierusalem*. At length they weary with inflicting, gave him over for one mad, and that knew not what he said. But he still continued in the same sad tune, till the very beginning of the siege, and then he ceased; as one that needed denounce no more, seeing the thing

denounced was now come to passe. Onely after the fire was already begun in the City, and the Temple, going about the wall, he began to cry again, Wo to the City, the people, and the Temple; and woe also to me: and so being smitten with something that was sling'd at him, he died.

Many of the Astrologers conjecturing many things upon the geniture of *Nero*; the saying of his father *Domitius* was held for the aptest presage: that nothing could come from him, and *Agrippina*, but must be detestable, and born for the publique evill.

Hannibal well noting the unskilfulnesse, and temerity of *Terentius varro*, and *Caius Flaminius*, divined of the *Romans* defeat, and the *Africans* victory, against all the Soothsayers, or diviners.

Hippocrates writing of two brothers, sickning alike, and recovering alike; supposed them therefore to be twins, and so fetcht the cause from their like temper and constitution, in their generation and conception: but *Possidonius* a *stoicke* (and much addicted to Astrology) would needs have it to be from the constitution of the Stars, at their conception and birth. *St. Augustine* gives judgement for the physician, against the Mathematician, grounded upon the disposition of the parents, the soyle, the nutrition, &c. and not upon the influence of the Stars.

Three brothers, sonnes to the *Cimmerian* King, contending about their fathers kingdom, were content to referre themselves to *Ariopharnes* King of *Thrace*, whom he judged worthiest of it. Who gave judgement after this manner, better then all the Ariolaters. He caused their fathers body to be taken out of the Sepulchre, and to be tied to a tree, to see which of them could shoot neerest their fathers heart. The eldest shot his father in the throat, the second hit him in the brest, the youngest would rather lose his hopes then shoot at all. And to him for his pieties sake, he designed the Kingdom.

Charles the great (or as some say, his sonne) beholding a stupendous Comet, one *Egmond* (alias *Egmard*) an Astrologer, willing to have him thereby apprehend some fearfull mutations either to his person, or to his dominions: yet because he would seem not to terrifie him too much, made use of those words

words of Scripture (both against his own art, and mind) *He not dismayed at the signes of Heaven.* To whom the Emperour answered very devoutly, We feare not Comets, or prodigious signes, but the maker of them, and us; and magnifie his mercy that would thus admonish us provoking and slothfull sinners, by these, or any other his tokens.

Frederick the third, when a Countreyman came before him, complaining that one of his horses was stoln out of his Inne, askt where the thiefe was? that (said the Countreyman) he could not tell. How chance (said the Emperour) he stole not both thy horses as well as one? The man answered, the other was a Mare; and not fit for a souldiers use: whereupon (instead of going to a wise man, to finde out stolne goods) the Emperour advised him to lead his mare up and down the severall streets and lanes, and so by their mutuall neighing, the thiefe came to be discovered.

In the time of *Edward*, surnamed the *Martyr*, there appeared a terrible blazing *Starre*, which the Wizzards and the vulgar, would have to portend this, and that: but the more wise and religious said, it was a signe of Gods anger, for their wickednesse against the married Clergy.

The mother of *George Castriot*, called *Scanderbeg*, dreamed she was brought to bed of a Serpent, which covered all *Albania*, and devoured many Turks. His father *Iohn*, Prince of *Albania*, hearing of this dream, would seek for no exposition either of Oracles or Soothsayers, but cheered his wife, telling her, he foresaw she should be delivered of a sonne, an excellent warrior, a great scourge of the Turks, and a defender of the Christian faith.

Lucatius Catulus, a notable Romane in the first *Punick* war, was advised by the *Senate* not to consult the fortune of the *prenestine* lots. Because the Commonwealth ought to be administered by patriall auspications; that is, by prudent counsels: and not by forraine divinations. And by this means he prospered, and put an end to that war.

Apollo foreseeing the ruine of the *Athenians*, counselled them for their safety, to betake themselves to wooden walls, *sc.* their ships: which very thing *Themistocles*, out of his prudent observation, had advised before.

Solon gave warning of the tyranny that should infect the state of Athens. For which (saith Cicero) I may call him a prudent man, but not a Diviner. Because prudence was able to forespeak such a thing, without Divination.

Divitiacus Hedus, led more by Physiologie, then Astrology; and by reason, more then both, as concerning the events of things future: would never be drawn on alone by the augury of a divining Priest; but would still adde thereunto his own prudent and rationall conjecture. And by that alwaies ruled his affaires, rather then by the other.

Otanes a noble Persian, and most sagacious in conjecture, suspecting the Magicians usurpation in suborning a false King, a *Pseudo-Smerdis* (for the true *Smerdis* being slain by *Praxaspes* a Magician; and *Patisites* a Magician setting up his brother *Smerdis* a Magician, who was in all parts very like the other) *Otanes* advised his daughter (a concubine) to feele about the *Pseudo-Smerdis* his head (for *Cambyfes* had cut off both the Magicians eares, for distinction sake) and thus cunningly finding out the truth, they conspired against the usurping Magicians, and slew them.

Agathocles made an oration to his souldiers, whereby they were much encouraged. But an eclipse of the Sunne hapned, at which they were not a little terrified. Wherefore the King (as carefull to give a reason of that, as of the warre) told them that if it had hapned before they set forth, the prodigie might have portended something against them that made the expedition: but seeing it fell out after their setting forth, all the portent must needs be against them against whom the expedition was made. And thus he encouraged them again, and proved victorious.

William the Conquerour comming out of his ship to enter upon the English shore, his foot chanced to slip so that he fell to the ground: some doubted of the omen, but one of the souldiers said wisely, this did but signifie his taking possession of England.

Christophorus Columbus, after that he saw the Indians turne treacherous, and grow implacable towards him, told them (having some skill in Astronomy to foresee an Eclipse) that within few daies they should see the Moon his friend, and por-

portending terrible things to them, becauſe of their breach of hoſpitality. Now when the Eccliſple hapned accordingly, they (ignorant of the cauſe) took his prediction to be ratified, and fearing the ſequel, uſed him with all curteſie, and ladened him with gifts.

19. Of Magicall and Aſtrologicall Artiſts, and their Arts, wittily derided, wiſely rejected, and worthily condemned.

THe Army of the *Romanes* being deadly ſmitten by the darts and arrows of the *Parthians*; and *Caiſar* labouring to preſerve and order ſuch of the diſperſed as repaired to him, for another aſſault: a certain *Chaldean* adviſed him, to protract the time a while, til the Moon had runne over *Scorpio*, and attained to *Sagitaris*. Oh (quoth he) I feare *Sagitaris*, or the Archer, more then I doe *Scorpio*, or the Serpent himſelfe.

Spurina admoniſhed *Caiſar*, to take heed of ſome perill that was towards him, which could not be deferred beyond the Ides of *March*. When the day came, *Caiſar* derided *Spurina*, ſaying, the Ides of *March* were come, and yet he ſaw no hurt. Yea (quoth the *Augur*) they are come indeed, but for all that they are not paſt. Thus they jeared one another; but ere the predicted time was compleat, the conſpiracy of *Caiſars* death took effect. And thus the Aſtrologers jeare, what got *Caiſar* by jearing their Art? But have they not read that *Cicero* derided *Spurina*, as well as *Caiſar* did? And if they compare Authors, they ſhall read, that *Caiſar* himſelfe had noted, that the Ides of *March* would be ferall to him, becauſe of *Scorpio's* declining. So then it is eaſie to be obſerved, that the effect followed, becauſe of his ſuperſtition, rather then his deriſion. It is well noted of the ſame *Caiſar*, that for no religion (that is, fatidicall ſuperſtition) he could be deterred, or retarded from any enterprize. When the hoſte eſcaped from the Immolator (a direfull omen for the ſacrifice to avoid the Altar) he notwithstanding would not deferre his expedition againſt *Scipio* and *Inba*. In his

his profection into *Africa*, as he went out of the ship, he chanced to fall flat upon the ground (an ill omen) yet he presumed it for the best sign, and said, I now hold thee fast, O *Africa*. Yea he carried a Bassoon Jester along with him, on purpose to elude the invincible name of the *Scipio's* in that province: and though he went on against the admonitions of the greatest Augurs, yet he the rather prospered for his own resolution.

Pyrrhus was wont to say merrily, that he conceived himselfe to be born under *Hercules* his Star: because the more victories he had gotten against the *Romans*, the more sharply they still rose up against him.

Cato used to say, he wondred how one Astrologically diviner could look upon another, and not laugh, *sc.* that they had so neatly agreed together to delude all others. But the world is turn'd since *Cato's* time; and they must now give it leave to laugh at them, and their delusions.

A certaine Astrologer telling it in or to an Assembly, that he had there drawn in a Table the *errantule*, or wandring Stars. Lie not friend (quoth *Diogenes*) for the *Starres* erre not, nor wander at all; but they that sit or stand here to no purpose. (I adde, but they that study and practise an art to as little.) The same Cynick askt another, talking familiarly of the Stars, when he came from Heaven?

Thales, as he went on looking up to the *Starres*, fell into a ditch of water; whereupon (besides the jest his mayd made of him at the present) others said of him afterwards, that if he had lookt down into the water he might have seen the Stars: but looking up to the Stars, he could not see the water. *Bion* said, the Astrologers were very ridiculous, who boasted they could see the *Fish* as farre off in the Heavens; and yet could not see the *Fishes* hard by swimming in the River.

Dion, one of *Plato's* Scholars, and friends; an Eclipse of the Moon chancing at the same time that he was waighing up his Anchors, to saile from *Zagynthe* to make warre with the Tyrant *Dionysius*, disregarded the vaticinall portent, set to saile notwithstanding, came to *Syracuse*, and prevailed to drive out the Tyrant.

One shewed *Vespasian* a strange hayry Comet, thinking to put him in some feare of the portent; whereat he merrily replied

plyed, that prodigie betokened nothing contrary to him, but the King of the *Parthians* (his enemy) who wore a buſhy head of haire.

After the death of *Julian*, the *Antiochenians* even in their ſports thus derided *Maximus*, the greateſt Magician, and chiefe of thoſe that had ſeduc'd him by their predictions and præſtigious operations: where are now thy divinations, O fooliſh *Maximus*? God and his Church have now overcome, viz. the Divell, and Magicians.

St. Auguſtine confeſſes his *Nebridius* would often deride his ſtudy of Judiciary Aſtrologie: and he was ready to deride him again, for ignorant in that art: till at length convinced of his own ignorance, he prevented the others ſmiling, by his own bewayling.

Nearchus admirall to *Alexander* arriving neere the Iſle of *Noſala*, conſecrated to the *Sunne*, was told of a prophecy, that no mortall man might land there, but at the inſtant he ſhould vaniſh away, and be no more ſeen. This made the Marriners reſuſe, but the Admirall forced them to goe aſhore, and landed there himſelfe; to let them ſee how vaine and contemptible were all ſuch predictions.

Cato obſerving one to have conſulted a Soothſayer, upon a Rat gnawing his hoſe: what an ominous portent (ſaid he) would the man have ſuſpected, if his hoſe had gnawne the Rat? When one wondred at the Snakes winding about his doore bar: what a wonder ſaid another, would it have been, if the bar had twiſted about the ſnake?

Polydamus conjecturing an ill omen to the *Trojans*, from the flight of an Eagle, holding a Serpent in his talons: Tuiſh, quoth *Hercules*, the beſt augurizing is to fight valiantly for our Countrey.

Pruiſus reſuſing to fight, becauſe the Diviners had ſignified to him, that the inſpected intrailles forbad it as unlucky. What (ſaid an *Athenian* Captaine) wilt thou give more credit to a piece of calves fleſh, then to an old Commander?

Cicero reciting the Diviners prediction of ſome dreadfull portent, from the Mice gnawing the Souldiers Targets or Belts; then, quoth he, may I feare the decay of the Commonwealth, becauſe the Mice gnaw'd *Plato's* politie in my ſtudy.

And if they should likewise gnaw *Epicures* book of riot and voluptuousnesse, might we not thence dread a presage of dearth and famine?

At *Pericles* his setting out to the *Peloponnesian* war, the master of the ship being somewhat dismayed because of an eclipse of the Sun at that instant: *Pericles* cast his cloak over his eyes, and askt him what hurt that did him, save onely hinder his sight for a little space?

Alphonfus King of *Arragon*, honouring all learned men, and making liberall provision for the masters of all good arts, onely ha past by, or sleighted the Astrologers. The reason of it being asked, it was answered by a pleasant wit, That the Stars rule fooles, but wise men govern the Stars. It was therefore for foolish princes to respect and entertain such; and not for the wise, such as *Alphonfus* was.

Scaliger makes himselfe merry with a Fly-driving Configurator, who having made a *Talismannicall* plate, for this very purpose: he had no sooner set it up, but a Fly comes presently and (as saith my Translator) shites upon it for handsell, or in contempt of all such figures.

Alaricus having besieged *Rome*, some heathenish people had sent for certaine *Tuscan* Magicians, who confidently promised (by their art) to make him raise his siege, and so free the City. But *Innocentius* then Bishop there, drave them out thence, judging it better and safer for the City to be taken, then to be delivered by such divellish means.

Frederick of *Austria*, being imprisoned by *Lewis* of *Bavaria*; a Magician promised *Leopoldus* his brother (if he would reward him well for his paines) that he would (by his art) set *Frederick* at liberty, and bring him safe out of *Bavaria*, home to *Austria*, within an houres space. And, upon a liberall promise his divell hyed to the prison, and appeared to *Frederick* in the shape of a stranger, presenting there a horse before him, and bad him get upon him, and he should presently carry him home into his own Countrey. But *Frederick* being very inquisitive, scrupulous, conscientious, more then the phantasme could well away with, disappeared; and excused the frustration to the Magician, from the others refusal; and he likewise to those that had employed him.

The Duke of *Anjou* consulting with the Count of *Savoy*, about an offer which a Magician had made unto him, as touching the betraying of a Castle into their hands, by the power of his art. The Count replied, he trusted in God, and would never consent, that it should be said, that such old Souldiers and stout, could not doe an exploit, without the advise, or help of an infamous, and forbidden art: and so caused the praestigious artists head to be stricken off.

Charles the fifth not onely rejected the advice, but caused *Cornelius Agrippa* (with two noble men also his confederates) to be banished his Court and Kingdoms; for projecting a way to him, of finding, or tempering treasure, by magicall, or mago-chymicall arts, and artifices.

St. Augustine derides *Apollo*, for hiring himselfe out to *Laomedon*, about the walling of *Troy*. And being himselfe called the diviner, and the father of all diviners, yet for all that he could not foresee, how *Laomedon* would perjure his promise, and defraud him of his reward.

Theophrastus a divining Sophister himselfe, yet could he not but deride the vaine opinions men had of their divining Gods; saying, O men! be of good minds; so long as ye may see the divining Gods, and their divinations die, and perish before you.

Antiphon, when one had presaged ill, because a Sow had eaten up her own pigs: he observing that the owner kept her extream leane and bare: Be merry (said he) at the good signe, in that he did not devoure thy children instead of her own.

Publius Claudius in the first Punick warre, as he was upon a sea-fight, taking an auspice according to the manner; it was told him, the Pullen would not come out of their roosts to meat: then commanding to cast them all into the Sea; if they will not eate (quoth he) let them drinke.

Sabinus father to *Vespasian* (being informed of strange things concerning his sonne, by the heruspical Diviners) told his old mother *Tertulla* that she had a Nephew or Grandchilde begotten of him, which should be *Cesar*. At this the old woman could not but laugh, and wondring at his credulity, said, That her sonne doted, while she her selfe was got of a sound mind.

A certaine vaticinator sate in the Market-place, telling to every one their fortune; to whom one came and told him, that while he sate there, his doores were broken open, & all his goods carried away. At which hearing he straight ran home, wards sighing: to whom, another meeting him, said, Couldst thou indeed divine what should happen to others, and couldst not foresee what might befall thy selfe?

A certain Sorceresse undertook for money to tell men which way to foresee and prevent the wrath of the Gods: but being accused, condemned, and led to execution, one sayd, Couldst thou teach others how to avert a divine judgement: and couldst not thy selfe escape humane vengeance?

Diogenes, when he saw the Governours of provinces, the Physicians, Philosophers, and Orators, was wont say, nothing was more wise: but when he saw the Vaticinators, Conjectors, aruspexs, &c. then he used to say, nothing was more foolish, then was man.

Cicero, an augur (saith *St. Austin*) derided the Auguries, and reprehended those kind of men, that would have the counsels of life to be moderated by Crows and Daws.

St. Bernard, while he was a child, lying sick upon his bed, being grievously troubled with the headache; there came to him a forcercous hagge to mitigate his paines by her charmes: at which he crying out with great indignation, caused her forthwith to be thrust away from him.

Queen Elizabeth, when divers (upon greater scrupulosity, then cause) went about to dissuade her Majesty (lying then at *Richmond*) from looking on a Comet: with a courage answerable to the greatnesse of her state, she caused the window to be set open, and cast out this word *jacta est alea*, the dice are thrown. Affirming, that her stedfast hope and confidence was too firmly planted in the promises of God, to be blasted, or affrighted with those beams, which either had a ground in nature, whereupon to rise; or at least no warrant out of Scripture to portend the mishaps of Princes.

20. Of the absurd and ridiculous reasons, which have been rendred by Mag·astro·mancers, both for the rules of their art, and their practice upon those rules, and the events upon those practices; yea, and the remedies of those events.

THey of *Lebedia* sacrificing before the Oracle of *Iupiter Triphonius*, the cocks hapned to crow apace all the while; This, said the Soothsaying Sacrificulists, presaged victory to the *Beotians*, over the *Thebanes*. And they gave this reason for their divination: because that bird is silent, being vanquished; but crows alwaies when he is conquerour.

A certain *Courser*, intending to try his speed at the *Olympick* games, dreamt the night before, that he was carried thither in a Chariot: and consulting a *Conjecturer* upon it, Thou shalt winne (said he) I warrant thee; for a Chariot signifies swiftnesse and speed.

Another of them dreamt, that he was turned into an Eagle. Thou shalt get the mastery (quoth the interpreter) because this Foule flies the swiftest of all other. Another of them dreaming the like dream, ah (quoth the diviner) it is to be feared thou wilt come last, because this bird pursuing her prey, follows in the taile of the other.

A certain Matron (longing to be pregnant) dreamt her belly was sealed up: this presages barrennesse, said one divining expounder, because nothing can come forth of that which is sealed up. Nay, said another, this imports fruitfulnessse, because no body uses to seale up that vessell, or bagge which is empty, and hath nothing in it.

St. Ambrose thus derides their reasons: Can any thing be more ridiculous then to say (as the prognosticating Astrologers used) that if a man be born under the Signe of *Aries*, he shall be wise in counsell. And why? because the Ram is eminent in leading the flock. *Item*, he shall be rich. And why? because the Ram hath every yeer a rich fleece growing on his back.

If

by night unawares, as death comes unawares, is therefore said to foretel death. Yet sometimes, because she is not blinde, in the dark of the night, doth betoken diligence and watchfulness, which she made good, when she sate upon the spear of *Hiero*.

Faustina the wife of *Antonius*, fell in love with a sword-player, and fell sick for him: her husband how this might be remedied, made his consult with the soothsayers: whose advice was to kill the Fencer, and let his wife bathe her in his blood, and presently accompany with her himself; and so the passion would be allayed.

Adelampus the Augur conjectured at the slaughter of the Greeks, by the flight of little birds; when he saith, thou seest that no bird taketh his flight in fair weather.

Swallows, because when they are dying, they provide a place of safety for their young; do portend a great patrimony, or legacy after the death of friends. A *Bat* meeting any one that is running away, signifies an evasion: for although she have no wings, yet she flies. A *Sparrow* is a bad omen to one that runs away: for she flies from the Hawk, and makes haste to the Owle, where she is in great danger. To meet a Lyon, seeing she is amongst animals the strongest, is good: but for a woman to meet a Lyonesse, is bad; because she hinders conception; for a Lyonesse brings forth but once. A *Dog* in a journey is fortunate: because *Cyrus* being cast into the Woods was nourished by a Dog, till he came to the Kingdom. *Mice* signifie danger; for the same day that they did gnaw gold in the Capitol, both the *Consuls* were intercepted by *Hannibal*, by way of ambush neer *Tarentum*. The *Pismires*, because they know how to provide for themselves, and to prepare safe nests for themselves, portend security, riches, and a great Army. Hence, when the *Pismires* had devoured a tame Dragon of *Tiberius Caesar*, it was advised that he should take heed of the tumult of a multitude.

If a Snake meet thee, take heed of an ill-tongued enemy: for this animal hath no power, but in his mouth. A Snake creeping into *Tiberius* his palace, portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*; wherefore a soothsayer told him, if he would let the male go, or the female escape

escape he, or his wife should shortly dye: he preferring the life of his wife, killed the male, and let the female escape, and within a few dayes he dyed. But *Tully* tells the story otherwise, and reasons better upon it. I marvel (saith he) if the emission of the female Snake should bring death to *Tiberius Gracchus*; & the emission of the male Snake were deadly to *Cornelia*, why he did dismisse either of them. For the soothsayers answered nothing of any future accident, if neither were dismist. And that *Gracchus* his death followed, the cause (I believe) was some disease, and not the Serpents dismissal.

Meeting of *Monks* is commonly accounted as an ill omen, and so much the rather if it be early in the morning: because these kind of men live for the most part by the suddain death of men; as Vultures do by slaughters.

Apollonius, and his companions (according to his advice) caused the phantasm of an *Hagge* to vanish away by reviling it: for he knew that was the best remedy against such invasions. For so fearful is this kind of spirits, that they once moved, tremble, and are compelled by feigned terror, and false and impossible threats. So the *Hagge* of *Menippus Lyeius*, who was the cause of the Pestilence, being stoned by his command, and the pestilence ceased. And was not that, because they are afraid of impossible beatings, as well as impossible threatnings?

21. Of Magicians, Astrologers, Diviners, envying, opposing, differing, contradicting, confuting both themselves, and one another.

Calebas, and *Mopsus*, two great Augurs, or Astrological diviners, meeting together at an Oracle of *Apollo Clarius* fell to contest about their skill in the conjecturing art. The question was, how many Figs there were upon such a tree; or how many Pigs there were in such a sowes belly? Which *Mopsus* guest at, and mist not a hair: but *Calebas*, because he could not do so much, pining with grief, or envy, took pet and dyed.

Eudoxus, the chief Astrologer of his time, affirmed, that the
Cbaideans

Chaldeans are not to be credited in their natalitial prognostications, or predictions. *Panatius* a Stoical Philosopher, and yet rejected the predictions of the Astrologers. *Anchialus*, and *Cassander*, excelling in all parts of Astrology; yet used it not, or rather abused it not to predictions. *Scylax Halicarnassens*, although eminent in Astrology, nevertheless abandoned the whole *Chaldaical* way of it.

Servius Tullius sleeping, his head seemed to shine, or burn: some of the Diviners said, that signified, he should perish by lightning; others, that it was a token he should obtain Regal dignity.

Darius dreamed that the Camp of the *Macedons* was on fire, and that he saw *Alexander* coming to him, in clothes of the same fashion, as his own were, and that he was carryed on horseback through *Babylon*, and so vanish out of sight. At this, the dream-spellers were divided in their divinations; some interpreting it a fortune, some an infortune; some to the one side, some to the other.

Between the *Tyrians* and the *Macedonians*, was a semblable prodigle (blood on the one part seen in iron; and on the other part in bread.) They of either party interpret it as a token of good success to themselves. But *Aristander* (the most skillful of the Diviners) expounded it thus on the *Macedonian* behalf; if the blood had appeared outwardly, it had signified ill fortune to the *Macedons*, that were without: but for as much as it was within, it portended the like to them that were within the City, which they now besieged. Again, a huge sea-monster appeared in the sight of both parties; and they both made themselves merry, in prognosticating (according to their Magastro-mantick teachers) good luck to themselves; but were both of them deceived in the truth, if not both in the event.

Alexander having left off to consult with his diviners; (because he found them so various and uncertain) had yet again an itch to the superstition; and called his Aruspicks, to inspect the entrails; commanding that the signification should be shewed to none but himself. *Aristander* is the man of art, and credit; but he notwithstanding communicates the matter unto *Erigenus*; who takes advantage thereby to dissuade *Alex-*

orders resolution. Upon which he calls for the artist, rebukes the betraying of his privy counsels and commands. The skilful man is now more amazed then at a prodigie: yet gathering his wits together to make some Apology for himself, he confessed some difficulty and danger from the inspected entrails; but deeply professed his love to, and care of his King notwithstanding. The King perceiving the flexiblenesse both of the mans nature, and of his art; wilhes him to have a confidence of fortunate successe, as well in this, as in former things. Whereupon the Aruspick pores again, and comes in with his second prognosticks; and professes to have found signs quite contrary to the first.

Philip of Macedon dreamed that he did seale up his wives belly, and that the seal left behinde the print of a Lion upon it; Certain wise men, or wizzards told him, that this gave him warning to look straightly to his wife, and keep her close. At which the King was troubled; but *Aristander* (to make all good) told him his wife was with child, and had in her belly a treasure worth the sealing up.

The same day that *Alexander* was born, the Temple of *Diana at Ephesus* was burnt. This made the distracted Priests and vaticinators prognosticate, that some great misfortune was that day born to all *Asia*. But soon after news was brought to *Philip* of three great victories, which made him rejoyce exceedingly; now these predictors (to make up the triumph) presaged that his son, which was born with three great victories, should be an invincible Emperour.

Dion being about to free his Country from the tyranny of *Dionysius*; there happened an eclipse of the Moon, which terrified the souldiers not a little. Thereupon stood up one *Miltas* a soothsayer, and bad his fellow souldiers be of good chear; for the signe imported the impairing of dignity, meaning the tyranny of *Dionysius*. But as touching the swarm of Bees, that lighted on the Poop of *Dions* ship; he told him, and his friends secretly, that he was afraid his acts would flourish only for a while, and soon fade away. Again, *Dion* getting upon *Dionysius* his Clock, or Diall; and thence making an Oration to the *Syracusans*, to promote their own liberty; the soothsaying prognosticators liked it wel, and said it was a good sign;

signe; for that he did now tread the sumptuous edifice and artifice (and yet an Astrological artifice) of the Tyrant under feet. But because the hand of the Dyal sheweth the course of the Sun, which never leaveth moving, they were afraid that *Dions* affairs should have a suddain change of fortune.

A certain Noble man of *Silesia* was very inquisitive with three several Astrologers, to know the manner of his own death. The first answered, he should die of a fever, the second said, of a fall; the third answered, in the waters. And to make all good, thus (they say) it fell out. First the Fever (forsooth) seized on him; then the frenzy thereof made him cast himself out of a window, and that window was over a Moate; and so he fell into the water, and there perished. The like tale do the Country people tell of our *Merlin*; the the King talking with *Merlin* about mens fates, caused a Faulconer of his to passe by disguised, and demanded, what kind of death should that man dye? *Merlin* answered, he should be hanged. The same man comming by the second time, in another disguise, and the like demand made, he answered, he should be stabd; and the third time it was resolved he should be drowned. And thus (they say) it happened: The King being on hawking, the Hawke took perch on a tree hard by a River side: the Faulconer climbing up to fetch down his Hawke, a grayne of a branch got hold of his neck, and there he hung; that breaking he fell upon a splinter, and it stabd him; that not holding, he fell into the River, and so was drowned. That the Magastromancers may thus contradict themselves, and one another, is easily to be believed: but that their various predictions were thus compleated, let the faith thereof be with the Authors.

Iobannes Albertus, Archbishop of *Magdeburgh* had the Moon in *Aries*, in the sixth house; which signified health, but the Moon was invironed by *Mars*, and he in *Aries*; and by *Saturne*, and he in *Taurus*; and the Sunne and *Mercury* opposite; and those more manifest signes of daily, and cruell diseases.

Tarstius or *Tarquetius*, a great Mathematician, who being given to the calculation of Astronomy, for the delight of speculation onely, was entreated by *Marcus Varro* to search out what houre and day the nativity of *Romulus* was, who having

thoroughly considered the adventures, acts, and gests of *Romulus*, how long he lived, and how he died: all these being conferred, he did boldly judge, that *Romulus* was conceived in his mothers womb, in the first yeere of the second *Olympiad*, the 23 day of the moneth, which the *Egyptians* call *Ches*; and now is called *December*, about three of the clock in the morning; in which houre there was a totall eclipse of the Sunne: and that he was born into the world the 21 of the moneth of *Thoth*, which is the moneth of *September*, about the rising of the Sunne. Now is not this old way of calculating a Nativity, quite contrary to the new? But of the twaine, which is the most certain? that *a priori*, or *a posteriori*? sc. from the acts and accidents of life, to the birth: or from the birth to the acts and accidents of life? The Historian notes the one for false and vaine; what then is to be thought of the other?

In the time of *Kenneth* King of *Scots*, appeared two dreadfull Comets; one before the Sun-rising, the other after the setting; also armies were seen in the ayre, and noyses of armes, and horses heard. Also a Bishops Crozier staffe was burned, as he held it in his hand, in time of service, and could not be quenched. But the prodigies were not so various, as were the prognosticators interpretations; whereof some were delivered for good, some for bad, but none for true.

When the Image of *Apollo Cumanus* wept, some of the *Aruspects* were for the casting of it into the sea, because of the terrible portent: but other more skilful heruspicks, were for the intercession, because the Images weeping portended prosperous things.

Proteus is a proverb of versatile mutability. And of him that part of story which is least fabulous, is this. *Proteus* was an Astrologically magician; and is said therefore to transforme himselfe into so many shapes, because of his various and contrarious opinions, vaticinations, predictions, and prestigious pranks. A fit emblem of all such, that are seldome like themselves.

Colophomus Xenophanes, one who confessed there to be Gods, denied all divination. All the rest besides *Epicurus*, babbling about the nature of the Gods, approved of divination; although not after one way. *Dicaearchus* the *Peripatetic* took away

away all other kind of divination; and onely left those of Dreams and Fury. And besides those, *Cratippus* rejected all the rest. *Panetus* indeed durst not deny the power of divining altogether; yet he said, he doubted of it. *Xenophon* took all kinds of divination quite away. The chiefe articles that were objected against *Socrates*, were contempt and rejection of Oracles. *Endoxus* *Gnidius* was wont to say, that the *Chaldeans* were by no means to be credited in their observations or predictions upon the lives and fortunes of men, from the day and houre of their nativity.

Two men, before their contest at the *Olympick* games dreamed the like dream, viz. that they were drawn by four swift coursers in a Chariot: they both consulted one Prophet, and he prophesied to the one, that he should winne; and to the other, that he should lose the prize.

One told *Vitellius*, that the circles which appeared in the waters like crownes, were abodes of Empire; another of them boded thereupon, that either they signified no such thing, or else but the instability thereof.

The same is, that *Julian* on a certaine time inspecting the entrayles, there appeared in them the signe of the Crosse environed with a crown. Some that partooke of the divination, were cast into a feare hereat, that the Christian Religion should gather strength, and that the doctrine of Christ should be perpetuall; taking it for a signe both of victory, and eternity. But the chiefe divining Artist among them, bad the Emperour be of good cheere; for the victims portended prosperous things according to his own desire: because the marke of the Christian religion was circumscribed and coarcted; as a token that it should have no large spreading in the world.

Julian again meditating warre against the *Persians* sent to the Oracles at *Delfos*, *Delos*, and *Dodona*; and they all consented to encourage him, promising him undoubted successe. But there was an old prophecy of former diviners, that utterly thwarted them all: for it foretold, that it should be exitiall to the Emperour and people of *Rome*, whensoever he passed with his army beyond the River *Euphrates*, and the City *Ctesiphon*. And thereabouts was *Julian* slain, and his army overthrowen.

22. Of *jugling predictions, forged divinations, and ludicrous mock-charms, as operative as the rest; and all alike effectuell, not from themselves; but from the Agents, or Patients superstition, and credulity.*

Sertorius a notable Captaine, was wont to faine visions, Sdreams, and divinations; and pretended himselfe to be informed of many suture events, by a *white Hinde*, that a skilfull friend had sent him, to be his instructor in those mysteries: and by these very devices, kept his Souldiers in order and courage; and so atchieved many notable feates and victories.

Two Countrey fellows came to *Vespasian*, intreating his helpe in their cure, as the Oracle of *Serapis* had shewed unto them. One of them was blind, and he was told, that if *Vespasian* did but spit in his eyes, that should restore his sight. The other was lame of his thighs, and he was told he should be cured, if *Vespasian* did but touch the part affected with his heele. The good Emperour was somewhat scrupulous to make experiment of a thing so vaine and improbable; but at the importunity of his friends, and earnest suite of the parties, he was drawn to doe as the Oracle or vision had directed; and the effect presently followed thereupon. Namely, upon their superstition, and the divels illusion; for the *Serapidane* Divel was afraid, that his divining Oracle would fall to the ground, now that Christianity began somewhat to appeare in *Aegypt*; and therefore he sent his patients to implore the help of *Vespasian*, that by the rarity of the miracle he might hold up the majesty of the Oracle.

Alexanders souldiers being greatly terrified and disheartned, because of a bloody Eclipse of the Moon; hereupon he (secure of all events) called for the *Aegyptian* presagers, and commanded them to expresse their skill. They concealed the cause of the Eclipse, and their own suspicions from the common sort; but forged this interpretation, That the Sunne was over the *Greekes*, and the Moon over the *Persians*: and as often as she was in an Eclipse, did portend the slaughter and ruin of that Nation.

Nation. The credulous ſouldiers hereupon conceived hope, went on, and prospered.

Pheron an *Ægyptian* King, had a diſeaſe of a ſtrange cauſe, but of a ſtranger cure. He was ſtruck blind for caſting a dart into *Niſus*, and ſo continued for the ſpace of eleven yeeres; then conſulting the Oracle about his recovery, it was answered, he muſt waſh his eyes with the urine of a woman, that had never known other then her own husband. Firſt he made tryall of that of his own wife, but it would not doe: and of many others more, and at laſt he light of one whereby he recovered his ſight. And forthwith called all thoſe other women together, and burnt them; and married that one himſelfe, whoſe water was ſo ſoveraigne.

The Dictators, Emperours, and people of *Rome*, were taught by their augurizing and aroſpicall Diviners, certaine devotory odes, or formes of direfull execration, full of barbariſmes, and prophaneneſſe; that ſo the imprecating of the one added to the others vaticinating, might make the ominating much more forcible and effectuall.

Eraſmus having in familiarity one *Bibliopagus*, a Dane; they two being pleaſantly diſpoſed together, *Eraſmus* jeſtingly bad him take a knife, and open any leaſe of *Homers Iliads*, and chooſe any verſe on the right ſide of the leaſe, and he would thence undertake to tell him his fortune. *Bibliopagus* having obſerved all circumſtances very ſtrictly, *Eraſmus* began to predict, that he ſhould marry a wife very rich, but ſo ill conditioned, that he ſhould be forced to deſert her. And the event of this jeſt fell out in good earneſt.

Hemingiſ while he was a young Student, in a Logick Lecture, recited theſe verſes, uſed in the Schooles;

Fecane cageti, Daphneri, gebare, Gedaco,

Gebali ſtant, ſed non ſtant Phœbus, becau &c. bedat.

Hereupon he added in jeaſting manner, that theſe verſes were very effectuall againſt a Feaver; if the ſeverall words were inſcribed upon a piece of bread, and given to the ſick man in order, ſo as to eate every day a piece, with the word inſcribed. Now there hapned to heare him a good honeſt ſimple man, who not apprehending the jeaſt, believed all to be ſpoken ſeriouſly. And within a few daies after, having a ſervant of his fallen.

fallen sick of a Fevrr, gave him a piece of bread the first day inscribed with the *Fecane*; and so every day in order to the last word; and then he was cured. Others likewise seeing the efficacy of this *amulet* followed the example, and obtained the like effect. Till at length the jest of it came out, and so the vertue of it ceased.

Gosibaleum, and *Wierus* relate this story (one from his own knowledge, the other from anothers report; and though they vary in circumstances, yet they agree in the effect.) A certaine woman grievously troubled with sore eyes, light upon a certaine knavish Scholler, to whom she complained of her infirmity, craved the help of his art, and promised liberally to reward him. He, either to make sport, or in hope of gaine, promised to help her: and to that end, took a piece of paper, wherein he wrote such kind of Characters as were never invented or seen before; and underneath them wrote these words in great Letters, *The diabol pull out thine eyes, and stop up their bolets with dung.* This he folds up, and wraps it in a piece of cloth, and ties it about her neck, and bids her have an especiall care that it be not taken thence, nor yet opened, or read by any means. All this she observes awfully, and her watery eyes were cured. About a yeere or two after, either she let fall off through carelesnesse, or else had a desire to see what was there contained; the charm then being opened, and read, and the cursed contents thereof understood, and abhorred, it was cast into the fire; which done, her sore eyes returned in as grievous manner as before.

I have read it in an Orthodox divine, that he knew a young Gentleman, who by chance spilling the salt of the Table; some that fate with him said merrily to him, that it was an ill omen, and wisht him take heed to himselfe that day: of which the young man was so superstitiously credulous, that it would not goe out of his mind; and going abroad that day, got a wound of which he died not long after.

Old *Ennius* fained many answers of the *Pythian Apollo*, and delivered them in verse; when as *Apollo* had long before left off his poetickall prophetizing: and yet even these spake as true, and was found as effectuell, as any of the rest.

Numa Pompilius, *Scipio Africanus*, *Lucius Scylla*, *Quintus Sertorius*

Sertorius, *Minos* King of *Crete*, *Pisistrates* the *Athenian* Tyrant, *Lycurgus*, and *Zaleucus*, are all noted for assimilating of religion, or a feigning of divination and oraculous predictions: and neverthelesse prevailed by this means, and ruled both by Laws and arms.

Persia being oppressed with the sordid domination of the Magicians, *Darius* the King with some adjutors of like dignity, entred into a pact, that they should ride to such a place before Sunne rising, and whose horse neighed there first, it should be taken as an omen to make him King. Now *Darius* his Groom, to effect it the more prosperously for his master, had rubd his hand in the genitall parts of a Mare, and when they came to the place, strok't the horse over the nose, which presently neighed upon the smell. Whereupon all the rest alighted, and as from a divine suffrage, saluted him King.

Alexander Severus, yet a youth, and dreaming of nothing lesse then an Empire; making (as boyes used) *Virgilian* lots; light upon certain verses that seemed to portend or præsignifie the *Romane* Empire to him. Yea many such verses both of *Homer* and of *Virgil*, have been often used to that end; and have proved as significant and effectual, as any presaging Oracle of them all.

23. Of the enigmaticall, obscure, amphibolicall, ambiguous, and equivocating (sc. so deluding speeches, studiously and industriously delivered, by oraculous, magicall, sorcerous, and astrologicall predictors, or diviners.

Pirrus King of *Epyre* perceiving the power of the *Romans*, against whom he went, consulted the Oracle of *Apollo*, and it gave him this doubtfull answer,

Eschides, I say,

The *Romans* conquer may.

Which he interpreted to himselfe in the best part, but found the event as various as the words were dubious.

Cresus that rich King of *Lydia*, consulting the *Delphian* Oracle, which he himselfe had so munificently adorned; to shew its gratitude, it resolved him this Riddle,

If Cresus fearelesse shall passe Italy's river,

A Kingdom great, wealth greater shall be shiver.

He now thought he should destroy anothers wealth and power, and not his own: But instead of bringing *Persia* within the power of *Lydia*, *Cresus* himselfe fell into the hands of *Cyrus*. And the Oracle gloried, that which way soever it hapned, it still spake true.

While *Alexander* was in a fight, some that stood by him saw or imagined an Eagle fearlessely fluttering over his head: then *Aristander* (the onely diviner) carrying a lawrell in his hand, and shewed the souldiers a token of victory. But it is uncertain of which he spake, the Lawrell, or the Eagle.

An Astrologer advised *Epaninondas* the *Thebane*, to take heed of the *Sea*, for that would be fatal to him. Which he therefore carefully avoyded, but found his death in a wood, which was called by that name.

Another of them bad *Philip* of *Macedon*, take heed of a *Chariot*, or *Cart*, as a thing dismall, or dangerous to his life: whereupon he not only refrayned, but proscribed the use of all such; yet neverthelesse had his deaths wound given him in a City of such a name: others say, the hilt of the sword that killed him had a Chariot engraven on it.

Nere heard news from *Apollo* at *Delphos*, that he should take heed of the *seventy third* yeere of age: which made him very secure, being then but about the age of thirty three. But he understood not (till it was too late) that it was meant not of his owne, but of the age of *Galba*, who shortly after succeeded him.

Hannibal was foretold, that he should not die, but in the land of *Lybia*: and when he thought himselfe secure, as farre enough from that; he took his death in a little village called *Lybissa*.

Julian deluded by an Oracle, in the ambiguous word *thera*, signifying a beast, and a river; dreaming of nothing else but victory in his *Persian* war, was there slain.

Caligula consulting about his geniture, *Sylla* the Mathematician

tician affirmed that his death was approaching. The *Antiatine Letts* admonished him to take heed of *Cassius*. For which cause he caused *Cassius Longinus*, then proconsul of *Asia*, to be slain: unmindfull that *Eborea* (the man that did the deed) was so called.

Zeno the Emperour was told by his vaticinating prognosticators, that he of necessity should be shortly in *Constantinople*; he presumed it of the City, and that he should goe thither in triumph, and state: but his men being beaten, and fled, he casually retired into a castle, which the inhabitants thereabouts called by that name, where he had leisure to see and bewaile his delusion.

Alexander besieging *Tyrus*, dreamed he saw a Satyr: The Diviners expound it, *Sa tyros*, sc. *Tyrus* is thine.

Commodus being about to give battle to the *Saracens*, dreamed he was going to *Theſſalonica*; the Soothsayers thus interpret it, *Ther allo nihin*, sc. leave the victory to another; and so he did.

Appian consulting the *Pythian Oracle* about the event of the civill warre betwixt *Cesar* and *Pompey*, was answered, that warre was nothing to him, he should obtaine the cell of *Ember*: He now supposing that *Apollo* admonished him not to embroyl himselfe in that danger, withdrew himselfe to that place (presumed a place of quiet and honour) but there he got a disease, and found a grave.

Daphida, or *Daphus* a Sophister, would needs make himselfe merry with *Apollo's Oracle*, or some of his vaticinating Priests, and consulted how he might finde his horse, when as he never had one: it was answered him, he should finde his horse, but it should dash out his braines. At length *Antalus* (against whom he had rayled) got him, and threw him headlong against a stone or rock so called. This end he had, for abusing the authority, not deriding the Oracle.

Pope Sylvester the second inquiring at his brazen heed, how long he should live in that Papall dignity: the divell answered out of it, he might live long, if he came not at *Hierusalem*; now when he thought himselfe most safe, he was suddenly stricken with a deadly feaver, in a Church at *Rome* called by that name.

Pope Alexander the sixth, who was himselfe addicted to Necromancy, was inquisitive how long he should continue in the Popedom? It was answered *nineteen*: which he understood of yeeres; but it was compleated in ten yeeres and nine moneths, as some say: or as others, in eleven yeeres and eight daies.

A certain Bishop was forewarned by an Astrologer, to beware of a fall from a high place: he hoping to avoyd the threatning of the Starres, kept continually in low roomes. At length newes being brought that he was put out of his Bishoprick; wretch that I am! said he, that I could not think on this before; for I could not have fallen from an higher place.

A great Mathematician was consulted, who should be the successor to *Stephen King of Poland*; he wrote *Dum*. They were glad of so good a Governour; but soon after came in the *Suedian*. And the Astrologer being challenged upon his prædiction, replied, he meant they should read the word backward, and then it was *Sued*.

Peter the Hermit, a Soothsayer, prophesied that *King Iohn* should be no more King of *England* after Ascension day; which he would have made good in his resignation of his kingdom into the hands of the Pope, and receiving it again upon other conditions. But all his equivocation would not save him from the Gallowes.

Thomas of Erfsion, a *Scottish* Soothsayer, being askt by the Earle of *March*, what kind of weather they should have on the morrow? answered, that on the morrow before noon should blow the forest wind that ever was heard in *Scotland*. The morrow proving faire and calme, the Earle told him he was much mistaken in his marke. To which he answered no more, but that it was not yet past noon. Then came news of the Kings death; upon which the Wizzard replied, that was the wind he meant.

The Earle of *Athol* trusting to a wizzards or witches prædiction, that before his death he should be crowned openly in the sight of the people; trayterously conspired the death of *James* the first King of *Scotland*. For which he was in the beginning of his execution, brought into an open place, and there crowned with an hot Iron.

Iunio Brutus going to *Delpbos* with the sonnes of *Tarquin*, (whom he had sent thither to honour *Apollo* with sacrifices and gifts) was faine (for feare of envy to offer his Gold to the divining God in an hollow itaffe. And the young men consulting which of them should raigne: it was answered by the Oracle, he that before other should kisse his mother. Then *Brutus* (seeming to slip by casualty) purposely cast himselfe groveling and kissed the earth, as common mother of them all.

Tully thus bespeaks *Apollo*, A whole volume hath *Chrysippus* filled with thy Oracles, some partly false, and some true by chance: (as it often proves in any kind of speech) some so obscure, as that the interpretation needs an interpreter; and the lot may very well be referred to a lot again: and some so ambiguous, as that they may justly be imputed to a subtiler sophister, rather then to a divining answerer.

Hamilcar the *Carthaginian* Captaine, as he besieged the *Syracusans*, in his dream heard a voyce that told him, he should the next night sup in the City. At which he was glad, promised himselfe the victory, and prepared for the assault. But the *Syracusans* (upon advantage of a tumult amongst his men) surprized him, and so carried him with them into the City, and there he slept, as a captive, but not as a conquerour, as he was made to suppose.

Cambyfes warned by *Apollo's* Oracle to beware of *Smerdis*, who set lime-twigs for his Crown, supposed it to be meant of his brother, and so bereft him of his life: but after this, another *Smerdis*, who was nothing of the blood, and whom the Destinies concealed in the Duke, accomplished the prophecy. The same *Cambyfes* being advised to beware of a Town called *Ecbatana*, would never come at any of those which were in his own Dominions; but light by chance into another, where his life ended.

The night before King *Henry* the fourth meant to set forward to the holy Land, with an intent to declare his inward repentance for the wrongs which he had done at home, by warring against Infidels: because it had been told him that he should die in *Ierusalem*; it was his fortune to fall sicke and die soon after, in a chamber bearing that name here at *Westminster*.

Edward

Edward the first was made to doubt of *Brough* upon *Seamire*; when as he died at *Brough* upon the sands.

An Earle of *Pembrook* died at *Barnwick* in *Wales*, when as he was put in feare of *Barnwick* upon the border.

Walsey the Cardinal of *Torke*, being given to understand that at *Kingston* he should end, would alwaies rather ride about, then passe thorough *Kingston* upon *Thames*: but was committed to the charge of Sir *Anthony Kingston*, to convey him to the Tower, if he had not died by the way.

The *Welshmen* had a prophecy, that the rood of *Dernell Gavethen* should set fire on a Forrest: a thing so farre from sense and probability, as no man could conceive what it should meane: till *Cromwell*, meaning to make a scorn of superstition, caused the fire, wherewith no Forrest stored with Trees, but a silly Fryar should be burnt, to be kindled with that Image.

24. Of things falling out quite contrary to Magicall and Astrologicall Prognostications or Predictions: and thereupon the Magaſtrementancers themselves justly rewarded by divers, for their delusive way.

Caius Cornelius Hispanus by an Edict commanded that the *Chaldeans* within ten daies should depart the City, and all laely; because by their light and lying wits, they made a gaine of, and a gaine for the people.

The Magicians of *Persia* devised many prestigious impostures whereby to delude and disturb *Istigerdes* their King: but their pranks being detected, he caused every tenth man of them throughout the Kingdom to be beheaded.

Maximinus being overcome by *Licinius*, returned home in a rage, and put to death his faridicall predictors (that had urged him to the warre, in confidence of their oraculous praesagings) as iachanners and seducers, and such as had betrayed his peace and safety.

Julian that so favoured, and practised all kind of prestigious artifices, in his warre against the *Persians*, was not onely encouraged

hencouraged, and assured of victory by his Soothsayers; but and all manner of fortunate successe confirmed unto him by *Delphian*, *Delonian*, and *Dodonean* Oracles: yet how fatall that war was to him, the event proved; and not onely so, but the heavens themselves (without, yea and against the Astrologers) foretold.

As *Sylla* (upon an expedition) was sacrificing, there appeared a serpent about the Altar; of this the *Ariolists* made a sad presage, and would have retarded the exploit: but he proceeded nevertheless, and there followed a glorious issue that day; not from the counsell of the Diviners, but of the Commanders.

Cicero reports from his own knowledge, that the *Chaldeans* had foretold to *Pompey*, to *Crassus*, and to *Cesar* himselfe, that none of them should die, but in their old age, at their own houses, and with honour; in all which particulars it fell one clean otherwise to them all. So that he wonders any should believe them, that may observe so many events, so contrary to their predictions.

To their objection, of *Flaminius*, and his army perishing, because they followed not the Diviners direction; *Cicero* opposes this answer, that *Paulus* observed them the yeere after, and yet both he and his army perished nevertheless. I adde, from *Orasius*, that *Flaminius* the consul concerning the Diviners counsell, inhibiting his course as unfortunate; went on, and obtained a glorious conquest. Whether it was the same, or another, it is sufficiently confuting.

It is storied in *Livie*, that the *Augurs* ominating disastrous and unfortunate things to the *Romane* army, from their immolations and inspections: the Captaine resolved on the contrary, acquainted the army that all things divined were happy, and promised victory; whereupon they proceeded cheerfully and prevailed.

Nicias the *Athenian*, being made to believe (by the Astrologers prognosticating upon an Eclipse of the Moon) that it was safest for him, not to stir out of the haven that night, but to stay still in his ships, was there that night surprized by the *Syracusans*.

A great aruspical Diviner would needs forewarn *Cesar*, not to

to send over into *Africa* before winter; yet he did it; and if he had not done it, the enemy had gathered all their forces together, and utterly prevented him.

After that the Serpents had thrice eaten up the liver of the sacrifices, and the inspecting Augurs had constantly interpreted it for the good of *T. Gracchus*: yet his unfortunate end followed upon it for all that.

Maxentius gave himselfe to magicall studies, and incantation, and ript up women with child, and inquired into the entrayles of new born infants, and killed Lyons to that purpose, and after a secret manner adjured and invoked Divels; and endeavoured thus to avoyd the instant warre; and by these arts wholly promised himselfe the victory; and confided more in his magicall arts, then in the good will of his subjects: but the Emperour *Constantine*, by faith, and prayer, and the power of God, utterly vanquisht him, and he was miserably drown'd in *Tyber*, after all. So was *Magnentius* also vanquisht by *Constantinus*, and made to cut his own throat, after all the vaine hopes his Magicall Diviners had deluded him withall.

In the time of *Leo Isaurus*, *Masalmes* a Prince of the *Saracens* soon entred *Pergamus*, although the Citizens thereof (trusting to a certaine Magician) had immolated an horrible sacrifice to the Divell; a pregnant woman being cut up, and the fruit of her wombe taken out alive, and boyled in a Kettle, and all the Souldiers directed to dip the sleeve of their right hand in the broth.

Abumazar, that great Astrologer, prophecied (by his art) that the Christian Law should not last above 1460 yeers; which we now see falsified some hundreds almost.

Abraham the Jew prognosticated from his astrologicall observations, that the *Messiah* which the *Jews* expected, should come in the yeere 1464. after *Christ*. Which how true it is, the day hath declared.

Petrus de Aliaco (one that made no difference betwixt Theology and Astrology) predicted many things against the peace of the Church, which never fell out, but rather the contrary.

Pope John 21. alias 19. would often out of his Mathematicall skill, promise to himselfe long life, and Popedome, and
boast

boast it among his familiars: but died neverthelesse of a disastrous casualty within foure moneths after he was made Pope.

Odó Bishop of *Baia*, was put in great hopes by his Astrologicall predictors, that he should happily attaine unto the Popedom: but using the means thereunto, he purchased to himself a perpetuall imprisonment, and so died miserably.

Oleph King of *Norway* was induced, by sundry prognosticks of his prevailing, to invade *Denmark*, but his Navy being scattered, he desperately cast himselfe into the Sea, and so perished.

Ericus that conquering King of *Swedes*, when (by the prognosticks of his art) he presumed himselfe most secure, was taken captive by *Ostians*. And *Hading*, such another of them, after all his presumption was forced to hang himselfe.

Guido of *Flanders* was deceived by a Necromancer (of whom he had learnt the Art) by which he had promised him, that whensoever he would, he should passe invisable out of any perill. But that immutation little availed to the safety of his life.

Fredericke Stuphins (who maintained his army with magicall money) was notwithstanding taken by *Rudolph* of *Habsburge*, and burnt.

Reatinus a prestigious operator, being therefore convented, confessed his circulatory frauds: and afterwards was slain by one whom he had deceived by those his delusory waies.

Meibotin an idolatrous Magician, his frauds being detected, was slain by a concourse of people, and his body nayled to a stake. And *Hollerus* such another, was cruelly murdered by his own æmulators.

A great Calculator confesses, that *Sebastian Castalis* shewed an Astrologer (to his great admiration) the *genesis* of his little sonne, who died in his infancy; and yet that *genesis* had all the *apheiticall* places safe and sound; which might promise a prolonged life, or direct any judge for to pronounce thereupon.

An Earle of *Aspremont* would seem to entertaine all comers with all kind of dainties, but they were no sooner out of his house, but that horse and man was ready to die with hunger

and thirst. A curious inquisitor was carried out of his own house into a very pleasant place, as it seemed, but in the morning found himself laid upon thorns, and almost starved. One *Mendoza* would present his banquets, but they proved nothing but coales and ashes.

Hamilear the *Carthaginian* Captaine, led on by the *Ariolists*, sacrificed all the while he was in fight, in hope of better success; but finding it, in the discomfiture of his party, to fall out on the contrary, he cast himself as a desperate sacrifice into the fire, to quench it with his blood, that had put him in so great hopes; and stood him in so little stead.

Rhadagusus a King of the *Goths*, in warring against the *Romans*, did nothing almost but immolate or sacrifice for auspication, or divinations sake: so that they began boasting to spread abroad *Rhadagusus* (who had reconciled to himself the protection and assistance of such Gods) was sure to overcome. But nevertheless he was taken and slain, with above 100000. of his army.

Papyrius Cursor oppugning *Aquilonia*, the Pullarian Auspicator would needs be presaging clean contrary to his tokens: whose fallacie being found out, the Consul presumed a good omen notwithstanding, and beginning the fight, caused the lying Augur to be placed in the front, and the first dart that was cast by the enemy struck him stark dead.

Eudemus being foretold by a cunning dream-speller, that although he was now in exile, yet he should return to his own Land within five yeares: within which space he notwithstanding dyed in *Creusa*: but to make his prediction good, he said, he meant his grave which is every mans own land.

Constantia an honourable dame of *Rome*, having received assurance from Astrologers of a long, healthfull, and most happy life, fell sick within five daies after of a burning fever, and finding that there was no way but death, she strained her husbands hand, and concluded both her speech, and life, with these complaining words, Behold what truth is in the vain prognosticates of fond Astrologers.

Ninus who detested all Astrologers, with their deceptions, suppressed *Zoroastes*, who would deale in nothing without their encouragement. *Pompey* with his guard of prophets lost his head:

head: and *Cesar* by contempt of Oracles subdued his enemies. *Iustinian* exiling all sorts of false Prophets with their bag and baggage, did flourish as a Conquerour; whereas *Iulian* admitting them, with all their packs of falsehoods and blasphemous lies, did perish as a castaway.

At such time as *Brittanicus* waited for the great lot of the *Roman* Empire, by the comfort and encouragement of a vaine Astrologer: he lost both life and all, by the rigour of a bloody Tyrant.

Thrasillus the Mathematician, whom *Tiberius* had taken into familiarity, presaging good things upon the sight of a ship: but things falling out contrary to what he predicted, *Tiberius* was purposed, as they walked together, to cast him down a precipice for a falsary, and an intruder into his secrets.

Seneca, by a pretty fancy, bringeth in *Mercury* perswading with the Gods, that they would abridge the life of *Claudius*; if not for any other cause, yet even for pitty and compassion of the poore Astrologers: who had already been taken with so many lies (from yeare to yeere) about this point: as if the destinies were not more favourable, then their grounds were sure, the credit of Astrology would decay for ever.

St. *Ambrose* telleth of one that prognosticated great store of raine to fall, after an exceeding drought: but none was seen, till it was obtained by the prayers of the Church.

Galen writeth that none of all those Prophets and Astrologers, whose skill was commended, and their depth admired in his time at *Rome*, gave any perfect judgement either as touching the disease, the contingance, or cure thereof.

Manfredus a rare Doctor of Astrology, assured *Ordolphus* a Prince in *Italy*, that that very yeere wherein he died, if there were any certain knowledge by his art, he should not end his life, before extremity of age had made him lame and unweldy.

Paulus Florentinus lived till 85 yeeres of age, and yet he would assure his friends in private, that he never found one comfort that might promise long life in the figure of his birth; but sudden death, with many tragicall and most lamentable accidents.

The great dearth of Cattle which was so certainly expected

by the Calculators *Anno* 1558. turned to a wonderfull encrease of all kinds of sustenance.

At the same time that the fond *Bohemians* were affraid to be consumed with sudden fire that should come down from Heaven, as some preachers gave warning, they were almost drowned with a second Flood, by means of excessive showres, spring-tides, and store of land-waters, that ranne down with immoderate abundance, as if God had resolved to descry the fallshood of their juggling.

At another time, the people were so scared with an universall feare of waters scattered abroad by prophets of this kind; as a certain *Abbot* (seeking to prevent the worst) built him a Tabernacle upon the top of *Harrow on the Hill*: but the conclusion is, that before Summer was halfe spent, all the ditches were drawn dry, and the castle perished for lack of water.

Paul Flerent noting two constellations, under which the State of *Florence* was refreshed, after long and bloody warres: findeth them so crosse and opposite one to another, as himselfe is forced to confesse, that small light of assurance may be taken from the blaze of this Beacon.

Pencer prognosticated upon the last Comet, that our bodies should be parched and burned up with heat; but how fell it out? Forsooth we had not a more unkindly Summer for many yeeres in respect of extraordinary cold.

25. *Of the Heavens calculating their own purport, without the helpe of an Artist: and the suspicion of Magastromancers predicting rather by diabolicall instinct, or the suggestion of their own Familiars, then from any vertue of the starres.*

THe day before *Julian* died, one (and he an heathen) watching over night, saw a conjunction or compact of the Stars, expresseing thus much in legible characters, *To day is Julian slain in Persia*. Also *Didymus Alexandrinus* had a vision of white horses running in the ayre, and they that rode upon

upon them said, tell *Didymus*, in this very houre *Iulian* is slain, and bid him tell it to *Athanasius* the Bishop.

Constantine in his holy meditations, casting up his eyes Eastward towards Heaven, saw the similitude of a Crosse, wherein were stars (as letters) so placed, that visibly might be read this sentence in Greek, *In this thou shalt overcome.*

At what time *Cesar* was in the battell of *Pharsalia*, one *Gaius Cornelius* a notable prognosticator in *Padua*, beholding the flying of Birds, cryed out, Now they give the onser on both sides; and a little after (as a man possessed with some spirit) cryed out again, O *Cesar*, the victory is thine. Such was that of *Apollonius* concerning *Domitian*, of which before.

Numa Pompilius, a Magician or Sortiary not inferior to any, had frequent and familiar company, confabulation, and congression with *Egeria* a *Nymphish* devill. *Simon Magus* had a dogge, they say, could speak, and doe many prodigious pranks. *Quintus Sertorius* had an Hart which he consulted withall. Pope *Sylvester* the second had a dogge, which he held more deare then the Kingdom of *Naples*. *Laurentius* also had such an one at *Roan*. *Iodocus de Rosa* had the divell in a Ring. *Petrus Apponensis*, a magicall Physician, had seven spirits, which he kept in glasses. *Andreas* an *Italian* had a great red dogge that would doe many prodigious feats. *Facijs Caredeus* is said to have an aery spirit very familiar. *Stephen Gardiner* had his darling cat. *Iohn Faustus* had a dogge called *prestigiary*. And *Cornelius Agrippa* had another called *Monsieur*. A French Baron had a cat that vanished into the ayre because he chid her And it is reported of an English one, that had such another, which did in like manner.

The same day that the *Torensians* overcame the *Crotonians* in *Italy*, the victory was told at *Corinth*, *Athens*, and *Lacedemon*.

Mercury minding to try the skill of *Tyresias* in vaticinating, stole his Oxen, and came to him in the shape of a man, and told him they were lost. Out they went together to make conjecture of the thiefe by Augury, and the blind presager bad *Mercury* to tell him what bird he saw? he answered an Eagle flying on the left hand; that (he said) signified nothing to him. Again, he askt him, what bird? he answered, a Crow, sometimes looking upwards, sometimes downward. Then understanding

ding all by instinct, that Crow (said he) sweares by heaven and earth, that thou canst restore me my Oxen again if thou wilt.

When *Caius Marins* had overcome the *Sicambrians*, at the River *Mosa*, the news of the victory was presently carried to *Rome* by *Castor* and *Pollux* the Starry gods; or as others say, by the Impish divels themselves. *Plutarch* reports many examples of demonical familiars, carrying newes of victory to the *Romans* in a moment, from the remotest regions.

Gleombrotus sequestering himselfe from the society of men, and frequenting solitary woods and caves, to become more inward with *Satyres*, was informed that there were *Demons* wandering up and down to inspire dreams and Oracles, and furnish men with prophecies and predictions.

Laetantius is of the mind that the cutting of the Whetstone by *Accius Nevius*, and the drawing of the Ship by the Girdle of *Claudia* the *Vestal*, and the like were obtained by their Familiars. To which I may adde *Thucia's* drawing water in a sieve.

Iodocus de Rosa was wont to say, that he would put none other Messenger in trust with a cause of weight, then him that lodged one night at *Constantinople*, and the next under his Signet.

The spirit *Orthon* brought intelligence out of all corners of the world to *Gaston Earle of Foix*.

The Spirit or Familiar which daily called upon *Alaricus* (as he related to a certain godly Monk) to begin his voyage towards *Rome*, came from the divels court undoubtedly.

26. Of *Astromancers* turning *Pantomancers*; or presaging, not onely upon prodigies, but upon every slight occasion, by every vile and vaine means: and so occasioning superstitious people to an omination upon every accident, and after any fashion.

D*arius* in the beginning of his raigne, but changed the scabbard of his Sword, from the *Persian* into the *Græcian* fashion: and the *Chaldeans* (loath to let slip any occasion of keeping their art in ure) straight way prognosticated thereupon the translation of his Kingdom to the *Greekes*.

A Raven let fall a clod upon *Alexanders* head, and it brake to pieces: and then flying to the next Tower, was there intangled in pitch: *Aristander* interprets it as a signe of the ruine of the City, with some perill to the Kings person. But what was last and least prognosticated, was first and most found.

Alexander sleeping Barley (as the *Macedonian* custome was at the making of walls) the birds of the ayre came and picked it up. Now many took this for an unlucky token. But the diviners (that would spend their verdict in the most triviall matters, rather then sit out) told them it betokened, that that Corn should nourish many countries.

Cicero derided the *Bæstian* vaticinators, for predicting victory to the *Thebanes*, from the crowing of Cocks. So doth he the *Lannuian* Aruspicks, for making such a marvelous portent, in that the Mice gnawed the Belts.

The City of *Rome* being mightily devastated by the *Gauls*, the Senators began to deliberate, whether they should repaire their ruined walls; or flit to *Veios*. Now a certaine Centurion of theirs comming by at that instant, commanded the Ensigne to set down his Standard, or Banner in that place, saying, it was best for them to abide there. The Senators over-hearing that voyce, interpreted it as an omen, and so desisted from consulting any longer about their migration, or removall, but resolved to stay at *Rome* still.

Lucius

Lucius Paulus being about to warre with King *Perſes*, as he returned from the Court home to his own house, his little daughter met him, whom he kiſt, and aſkt her why ſhe lookt ſo ſad? ſhe replied, *Perſes* was dead, meaning her whelp or Pup-
pet. And this he took to be an omen or preſage of the vanquiſh-
ment and death of *Perſes*.

Cecilia the wife of *Metellus*, leading a Neece of hers (now marriageable) to the Temple, to heare ſome hopes of a good husband; ſhe ſtanding long there, and hearing no answer to any ſuch purpoſe, deſired her Aunt ſhe might have leave to ſit by her: That thou ſhalt (ſaid ſhe) and I will yeild thee my ſeat. This the Virgin accepted for an omen, that ſhe ſhould ſuc-
ceed her in being married to *Metellus* after her deceaſe.

Caius Marius fleeing to the houſe of *Faunia* for ſafe-guard, ſet up his Aſſe, and gave him Provender; which he reſuſed to eate, but got out, and went into the water: and that made him to ruminare, that there was no ſafe abiding for him in any houſe or countrey, but he muſt get him to ſea.

Pompey being routed by *Cæſar*, fled for ſafety to the Iſle of *Cyprus*; and ſpying there a ſtately building, aſked the name of it; it was answered, that it was called *Καυκαλία*; this he ſighing interpreted, as portending ill to him, touching the Em-
pire or Kingdom.

They of *Perianna* imploring the ayd of the *Samians*, againſt their adverſaries of *Cerra*: they to deride them, ſent them a *Sybill* in a little Bark; which they interpreted as a good omi-
nation. So they of *Apollonia* being in diſtreſſe, and ſending to the *Epidamnians* for ſuccour, they returned them answer, that they would ſend the river *Aeas* for their reliefe: which they accepted as a good omen; and making the river Captaine in chiefe, got the victory, and afterwards ſacrificed to it, as a God.

The old *Druides* gathered a Serpents egge at a certaine time of the Moon, according to certaine rites and ceremonies; and ſo reſerved it for omination of victory and prevalency in warres, ſtrifes, contentions. And ſuch an one a Noble man of *Rome*, is ſaid to have hatched in his boſome in a controverſie that he had with the Emperour *Claudius*.

O *Zoroaſter* it is ſaid, that he laught at his birth; and that
his

his braines beat ſo hard, that they beat off the hand that was laid upon his head: and this muſt ſignifie his profound ſcience. *Plato* while an infant, and aſleep in his cradle, there ſate hony Bees upon his lips: and this muſt ſignifie his Eloquence. To *Alydas* in like manner there came piſmires and carried graines of Wheat into his mouth: & this was a prediction of his riches. *Servius Tullius*, a mean child, while he was ſleeping a flame appeared to ſhine round about his head; and this was made to preſage a crown. *Rofcius* his nurſe awaking obſerved by moon-light a Serpent as it were imbracing the child: and this muſt prognosticate his eminent fame and glory; although his height was a Stage-player. If theſe occasions were not ſlight, yet could there be ſlighter divinations, or more worthy to be ſlighted?

Alexanders father dreamt that his mothers belly was ſealed with the impreſſe of a Lyon upon it. *Hecuba*, when ſhe was bringing forth *Paris*, had a viſion of a firebrand, or burning Torch, that ſhould ſet on fire *Troy*, and all *Aſia*. There appeared unto the mother of *Phalaris* the image of *Mercury*, pouring forth blood upon the earth. The mother of *Dionyſius* dreamed that ſhe brought forth a *Satyr*. Adde to theſe and the like, the prodigious birth of *Zoroaſter*, their Prince and maſter, and then aſke the Magaſtromancers, what need ſuch prodigies at births? and ſuch preſagings upon them? if the natalitiall conjunctions be ſufficiently portending without them.

The Oracles themſelves would give answers to any kind of queſtions, were they never ſo triviall; and would preſage the erection and reſtauration of ſcenicall enterludes (as parts of divine ſervice) though never ſo ludicrous: And would enjoin and accept of divining means, matters, instruments, rites, ceremonies, though never ſo ridiculous. As among the *Colophonians* in *Ionia* there the Oracle would afford them the vertue of prophecyng from the drinking of water. Among the *Brancheides* in the ſame Province, from the ſucking in of certaine vapours. In another Oracle a woman ſate upon a Trevet at the mouth of a cave, and was filled with the fury of divination. In another a glaſſe was let down into a fountaine, by a ſlender thred and after ſacrifices and imprecations, the images of things future were ſeen in the glaſſe. In another, they deſcended

ded into a fountaine, and so vaticinated as they desired. In another, they consulting burnt lamps, offered Incense, gave gifts, and put their eares to the mouth of the Image; then stopping them, they went out of the Temple, and opening them again, the first voyce they heard from any they met, they took it for an Oraculous answer. In another they judged of things future by casting of Dice, &c.

Severall Countries had their severall waies of divining, and all of them esteemed alike acceptable to the Gods, and alike effectually among themselves. *Tacitus* writes thus of the manners of the *Germans* , that they sing as they goe to warre, and encourage each other by their *Bardian* odes, acquiring the fortune of their fight by their singing, and he that makes the hardest noise is thought to doe it best. They take this to be much of providence in children, (especially females) neither neglect they their counsels and answers. *Velleda* the Prophetesse (although she was a trouble to them) they held for a Goddesse. Auspices and Lotteries they observe especially. And for lots the custome is simple. A bough cut off from a fruitfull tree they divide into lesser branches or slips; and those distinguished by certain marks, they cast carelesly upon a white garment: and in publique consulting use the ministry of the Priest; in private of the father of the family; who looking up to heaven takes up every one of them thrice, and interprets them according to the imprest markes. If any forbid; there's no more consulting for that day: if it be permitted, then to answer the faith of the auspices, they goe on to interrogate the voyces and flights of birds. It is also the property of that Nation to experience the presages and monitions of horses. They are nourished publicly in woods and groves; while they are, and touch no common work; onely put into a sacred chariot they are accompanied by the Priest, and the Prince, and so they observe their neighing and sweating. Neither is there more faith had in any other auspice either by the common people, the Nobles, or the Priests. For they conceive these to be the Secretaries of the Gods, and themselves their ministers. There is another way of auspice, whereby they explore the event of warre: they get a captive by any means of that Nation with which they warre, and commit him and one chosen

chosen out of their own common sort, to try together in their own Country armes: and the victory of the one or the other they make to be a great presage to either side. They couple not, unlesse some sudden thing chance, but on certain daies when the Moon begins to be in the full; for that they believe to be a most auspicious beginning for the doing of businesse.

The mother of *Sapor King of Persia* being with child, and it doubted whether it was a male or a female she went withall, (for if it proved a female, it might not succeed in such dignity.) For this cause the Princes convented the Magicians, to try their skill, and pronounce upon the birth. Therefore they brought a Mare ready to foale, and the Magicians vaticinated upon it; and it falling out according to their prediction, they thereupon concluded, it was a male child the Queen went withall: upon this they without delay layd the Crown upon the Queens belly, and proclaimed the child scarce conceived to be their King, according to their Countries rites and laws.

Augustus and *Marke Anthony* were playing together, and what a businesse of caution a mathematicall *Egyptian* presager made upon it? advising the one (as concerning their after earnest) to take heed of the other, as whose genius was too strong for him, or his dæmon afraid of his.

As Pope *Engenius* sung Masse in the Church of *Rheimes*, some drops of the consecrated wine chanced to be spilt; and what prognosticating was upon it? And no lesse was there upon *Thomas Archbishop of Canterbury* his singing a *Requiem* the same day he was reconciled to the King.

27. Of the treasons, treacheries, conspiracies, seditious ambitions, usurpations, turbulencies, and busie medlings, of Magicall and Astrological diviners, against Princes, Magistrates, Kingdomes and States.

C*Ambyes* having added *Egypt* to his fathers Kingdomes, could not endure their magicall religion, but abominating their superstitious ceremonies, caused the Oraculous Temples of *Apis*, and others, to be pulled down. At length he

was murdered by means of two Magicians, who concealed his death, and usurping upon his Kingdome, reigned in his stead, and name. But their boldnesse being detected, they were apprehended and suppressed by *Darius*, who therefore by the consent of all was chosen King.

Cobares, a man of magick art (if an art it be, and not a vaine mans deceit) yet what ever it be, he was more notable for his profession of it, then for his knowledge in it. He (at a feast) would needs be counselling *Bessus* the weaker to yield to *Alexander* the stronger: which meddling of his was so ill taken, that he hardly escaped his throat-cutting; and he likewise took so ill the rejection of his counsell, that he deserted and fled to the contrary part. Now what unhappy politicians are such as these (both to themselves and others) that if they may not be accepted for busie counsellors, turn malecontented fugitives.

Alexander being about to scale the walls of a City, *Demophon* the diviner would needs dissuade him from some apparition of unfortunate signs. Of whom the King demanded, if it would not trouble him to be interrupted in his Science? which he acknowledging, the King replied upon him again, avouching, that in his greatest affairs he found alwaies no greater distraction, and disturbance, then that of a superstitious pragmaticall Soothsayer.

Nicias the *Asbenian* Captain kept a Soothsayer continually in his house; pretending it was to consult with him about the great affaires of the Commonwealth: when as it was onely to inquire about his own businesse, or to promote his owne ambition.

Alcibiades to promote his own ambitions, suborned certain predicting Soothsayers, to preface happy successe, and honour to the *Asbenians*, in their *Sicilian* warre, although his end served, it fell out clean contrary.

Meton the Astronomer very politickly feined himselfe mad, and fired his own house, pretending a mislike of the celestiall signes, as touching the common successe in that warre: but his end was to himself, *sc.* to release his sonne, engaged in that voyage, and so to ease himselfe (let the Commonwealth sinke or swim) of the charge of maintaining him there.

While

While *Fadus* governed the Province of *Judea*, a certaine Magician, *Thudas* by name, perswaded the people to follow him to the River *Iordane*, (taking their substance along with them) and he would divide the waters, as heretofore; and so work their deliverance. But *Fadus* pursued them, dispersed the seduced multitude, took the Magician and cut off his head.

Another time, an *Egyptian* coming to *Ierusalem*, feined himself to be a Prophet, but was a Magician; he perswaded the popular multitude to goe along with him to *Mount Olivet*, and he would there shew them strange things for their freedom: but *Felix* followed upon them, and slew hundreds of them: onely the *Egyptian* escaped, by vanishing out of sight.

Another Magician seduced the people, leading them out into the Wilderness; promising them safety, and rest from their evils: but *Festus* followed streight after them, and slew both the Seducer, and many of those whom he had seduced.

Many Soothsaying Astrologers (grudging at the least increase, or ease of the Church) had gathered themselves together, to consult about the prænotion of *Valens* his successor: and having tryed all kind of divination, at length they made a wooden Treuet of Lawrell, and used such execrable and diabolicall incantation, that they observed a conjunction of these letters *THEOD*, which they expounded of one *Thiodorus* a Pagan, and usefull to their purpose: presuming on the power of their constellation, or constellated figure, to depose or set up whom they thought good. But *Valens* understanding it, slew both the diviners, and the party they had divined upon. Yea, his fury was so implacable, that it extended to all, either of that sect, or name.

Eugenius a Schoolmaster, by the means of *Arbogustus*, a treacherous officer, and of *Hyparchus*, a politick presager, having strangled young *Valentinian*, usurped the Empire; presuming he should attain to what he went about; being thereunto induced by the word of those that took upon them to predict things future, from the immolation of victims, inspection of entrails, and observation of the Stars.

Thrasylus the Mathematician, having predicted certain joyfull things to *Nero*, and they falling out quite contrary: he determined to cast him headlong into the sea, as a salsarie, and.

and rash intruder into his secrets. Yea the same *Nero* had an odde way of exploring his Magicall prediſtors; and if there were found the leaſt ſuſpition of vanity or fraud in them, he would caſt them (as they walked upon a precipice) headlong into the Sea: and many times would doe it, leſt they might be the bewrayers of his ſecrets; for he, who knew their treacheries, durſt truſt none of them.

The ancient *Brittains* deeply drencht in ſuperſtition by their magicall *Druides*, were ſo enſlaved to them, as that they uſurped the determining of all controverſies, publique or private; concerning all matters or cauſes criminall, or reall: ſo that they took upon them to aſſaſſinate, or penalties, as they pleaſed; and who ever he or they were that reſuſed to ſtand to their judgement; him, or them they preſently interdicted, forbidding all commerce with them.

It is recorded that in *France*, the Magicians, Aſtroglogers, Sortiaries, Sorcerers, Wizzards, and Witches, were ſo numerous, that they began to boaſt themſelves not only for a ſociety, but for an Army; and to profeſſe that if they could but get ſome one in authority to be their Commander or leader, they durſt wage warre with any King or State; and doubted not of the victory through the vertue and power of their art: Like as the *Hunnes* (by thoſe very means) had formerly done againſt *Sigebert* King of *France*.

Peter of *Pomfreit*, that hermeticall Wizzard, by buzzing his prophecies into the peoples eares, ſought to make the commotion againſt King *John*. And in *Kett*s commotion, one main promotion of it was, upon the falſe prophecies that *Hob*, *Dic*, and *Mic*, (meaning the ruſticks) with their clubs, ſhould fill up the valley of *Duffindale* with the bodies of the dead.

Leoline Prince of *Wales* rebelled againſt *Edward* the firſt upon a prophecy of *Merlin* (that ginne of error) how he ſhould be ſhortly crowned with the diadem of *Brute*. But his head was cut off, and crowned with Ivy, and there was his end.

The *Persian Magi* were not onely contented to be honoured by their Kings, but uſurped the Kingdom to themſelves. The Egyptian Prieſts, or vaticinators arrogated great honours for their praviſion and prædiction of future things, both by their ſacrificings, and by their ſkill in the ſtarres.

Numa

Numa Pompilius, Licurgus, Solon, Minos, Zamolxis, pretended their Laws from *Iupiter, Apollo, Mercury, Minerva*, and other predicting Oracles; that so they might the more easily impose upon, and domineere over the slavish people.

Aristocrates King of the *Arcadians*, ayding the *Messenians* against the *Lacedemonians*; they so corrupted him with gifts, and besides he was so blinded with the unprosperous signification of the intrayles, that upon the joyning of the battell he disheartned his own souldiers, and fled; and so basely betrayed his old friends the *Messenians*.

While *Servius Tullus* reigned, one had a very faire Cow, of which the oraculous predictors gave out, that whosoever should offer that Cow to *Diana*, he, his Countrey and kindred should attaine to great authority and rule over the whole world. Now the owner of it bringing it to *Rome*, to offer it in behalfe of himselfe and his, the presaging Priest of the Temple, commanded him not to offer it till he had washt himselfe; and while he went forth so to doe, he sacrificed it for the advantage of himselfe, and his like.

Libo Drusus, a loose rash young man, was encouraged by *Firminus Caius*, through the confidence of Chaldean promises, magicall mysteries, and interpretations of dreams, to make insurrection against *Tiberius Caesar*: but in the end was driven desperately (his servants refusing) to lay violent hands upon himselfe. Immediately upon this the Senate consulted for the expelling of the Mathematicians and Magicians out of *Italy*, and *L. Pitmanius*, one of their number, was cast down a Rock.

In *Catlines* conspiracy, *Lentulus* was accused both by his letters and speeches which he used out of the *Sybilis* books; that the Kingdom of *Rome* was presaged to three of the *Cornelian* family, viz. *Cinna*, and *Silla*, and himselfe, the third to whom it was fated. And moreover, that now was the twentieth year from the burning of the *Capitol*, concerning which the haruspicks by their prodigies had given answer that civill warres there should be rise and bloody.

The haruspicks portended great and wonderfull things for the promotion of *Caius Marius* his ambition.

In the second *Punic* warre (besides a tumult and distraction in the State) such a confusion there was in religion (as the cause.

cause and continuance of the other) that men, women, young, old, noble, plebeians, all sacrificed and prophecied as they litted: and he or she was no body that could not presage of one disastrous event or another.

Apollo gave such perplexed answers to the *Lacedemonians* (in their troubles) that a Pagan Philosopher was provoked to tell him plainly, If thou hadst answered thus in quiet times, it had seemed frivolous to all; only thy ignorance lurkes under our feares and distraction; because such things are most impressing and credited in such kind of times.

Apuleius (saith St. *Augustine*) an *Affricane* and therefore best known to us *Affricanes*, for all his magicall arts could not attain to a Kingdom: no nor yet to any judicall power in a Commonwealth, for all his judiciary Astrologie. Did he modestly contemn these things as a Philosopher? Nay, did he not hunt, and hire, and contend with the Citizens of *Gboom* (where he married a wife) about the setting up of a Statue to him? So that if he arrived at no greatnesse, it was not because he had no will, but no power.

A certain prophecy given out and published at *Rome*, at the removing of the Emperour *Tiberius*, that he should never return any more, occasioned the death of many well disposed Citizens: who ventring too farre upon this little ground, to discharge their Countrey from the clog of servitude, were cut off by cruelty. About the same time *Furius Scribonianus* was exiled, because he had enquired after the Princes death by Chaldeans or Astrologers.

Mahomet, and *Sergius*, both of them by magicall and praestigious tricks set up themselves; the one for a King, the other for a Prophet.

Fredericke Barbarossa leading an army against them of *Milaine*, they sent an *Arabian* magician to play the veneficke, and take away his life by poyson: which being discovered, and he apprehended; notwithstanding he threatened that he could doe it with words, and would doe it, unlesse he were dismissed; yet this moved not the King to feare his malefice: but he therefore insisted on him the sharper punishment.

Pope *Inlius* the third gave a Cardinals hat to a youth whom he favoured; and being askt the reason of it, said, That he found

found by Astrology, that it was the youths destiny to be a great Prelate; which was impossible except himselfe were Pope: and therefore that he did raise him, as the driver on of his owne Fortune.

Certaine rude uncivill clowns, under a colour of a prophecy, that they should conquer and subdue the holy Land, raked a sort of vagabonds and bankrupts together; who falling forthwith to spoyle and robbery, were hanged upon Gibbets almost in every Countrey as they past.

The young Duke of *Viseo* in *Portingale*, having once been pardoned by *Don Iuan el Grande*, at the suit of the Queen his sister; was encouraged by the Mathematicians and Astrologers to rebell again; with assurance that he should obtaine the Crown: whereof he not onely failed, but besides was deprived of his life by the course of ordinary justice.

My Lord of *Northampton* tels the story of two Countreymen of ours, one sometimes professing Greeke in *Cambridge*, the other of the same calling: one contriving treason, sedition, or faction, from the starres, but clapt under hatches when the planets promised most fortunate successe: the other undutifully taking armes against his Sovereigne: and often confessing, he had never dealt in that attempt, but by encouragement of a certain prophecy, that he should prevaile against his Prince by popular devotion.

28. Of impostorows Magicke and Astrologie, the causes of preposterous villany: or the Magastro-mancers instigating to those execrable acts, which otherwise had never been invented, or intended: And other cursed consequents.

CAracalla remaining in *Mesopotamia*, sent to *Adarnus*, whom he had left Governour of *Rome*, to assemble all the Astrologers and Mathematicians, and procure them to give their opinions secretly, whether there were any conspiracies on foot against him; and to give their judgements how long he

should live, and what death he should die. *Maternus* did so; and (as the Astrologers had advised) wrote that *Macrinus*, his prefect, was the conspirator; and therefore did warn him to see *Macrinus* dispatcht out of the way. As the Letter came to *Caracalla*, he was at that instant upon a sport which he would not intermit; & so committed the Letters to *Macrinus* to read over, and make report of their contents to him afterwards. *Macrinus* in perusall of them finding himselfe accused of such treason as he never thought of, and doomed or necessitated to it by Astrologicall judgement; and considering the Emperours jealous cruelty, and *Maternus* his envy; thought there could now be no safety for him, either in excusing or delaying: and so set *Martial*, a discontented Centurion (whose brother he had caused to be put to death) to murder him.

Among the other prodigies that were said to prognosticate *Domitian*s death, there was seen a crown encircling about the Sunne. Now because *Stephanus* signifies a Crown, the Astrologers would have the Crown to signifie *Stephanus*; and he must be the man thus destinied to dispatch *Domitian*; and this very thing was it that heartned him to doe the deed.

Dioclesian, because a *Druid* or Sorceresse had foretold him, that he should be Emperour after he had slain a Boare: he not onely killed all the Boares he could, but slew all the men he knew that had the name of *Aper*, or *Boare*.

Valens understanding, by a constellated figure, that one should succeed him, whose name began with *e*. or *Tb*. thereupon caused divers to be slaine, whose names began after that manner.

Edward the fourth wrought the death of *George* Duke of *Glarence*, his brother: instigated thereunto by a foolish prophecy, that one whose name began with a *G*. should succeed him.

It was upon a prophecy or prediction, that *Mackbeth* slew *Duncan* King of *Scots*: and likewise *Banquo*, his chiefe friend; because of a prophecy, that his posterity should succeed in the Kingdome. Again, upon a Wizards prophecy or prediction, that he should never be slain by any man born of a woman; nor vanquished, till the wood of *Bernane* came to the Castle.

Cattle of *Dunfinane*; this made him give up himselfe securely to all kind of wickednesse.

Nisus tyrant of *Syracuse*, being foretold of his death by a Soothsayer, thereupon riotously lavisht away all his wealth beforehand. So did a rich man of *Lions*, upon the calculating of his Nativity, but lived and beg'd along time after.

Natholcus King of *Scots*, desirous to understand somewhat of the issue of his troubles; sent a trusty servant of his to enquire of a Witch: who consulting with her spirits, told him, the King should be murdered, not by the hands of his enemies, but by one of his most familiar friends. The messenger demanding instantly by whose hands? Even by thine, said she. Whereupon he defyed her, and bad her goe like an old witch; and trusted he should see her burnt, ere he should be drawne to doe so villanous a deed: intending to signifie it sincerely to the King himselfe. But by the way, as he returned, many fears and suspicions arose in his mind; especially that the Kings jealousy would not be satisfied with his innocency; so that he thought it the surest way for himselfe to doe the deed; and (thus induced) he did it.

Gambyes dreaming that his brother *Smerdis* should raigne, because he thought he saw him sitting in a regall Throne, contrived his death by the means of one *Praxaspes* a magician, who peradventure had either magically sent that dream, or else interpreted to that purpose.

From an old orientall prophecy, that about that time such as came out of the land of *Iudea*, should obtaine the whole government of affairs; the Jews slew their governour, and rebelled, but to their own miserable destruction.

Vespasian being admonished by the Mathematicians to take heed of *Motius Pempostianus*, because he had an imperiall *Genesis*: whom though he (wiser then to give credit unto such things) neverthelesse preferred; yet *Dominian* was drawn to put him to death upon the selfe same occasion.

29. Of Magastromancers eluding Authority; and deluding themselves in a presumption of impunity.

CLeomedes for many portentous malefices, being fast shut up in a close sepulchre or coffin, with a cover that many men could hardly lift, laid upon it to keepe him safe against the day of triall: when the day came he was vanished thence, and not there to be found, neither alive nor dead. When they consulted the Oracle about his portentous escape, it commended him for it, as one of the last of the *Heroes*.

Apollonius Tyaneus being converted before *Domitian*, when he thought to take punishment of the Magician, he forthwith vanished out of his presence.

Apuleius accused for magicall Arts and practices, before *Claudius* a Christian Magistrate; instead of confessing his fault, fell to calumniate and traduce the very Laws; for exhibiting the same under such penalties.

One *Diodorus*, or *Leodorus*, a most portentous Conjuror, being therefore condemned, and led to execution: by his enchantments slipt out of the executioners hands, and conveyed himselfe in the ayre, from *Catana* in *Sicily* to *Constantinople*. At last the Bishop of *Catana* caught him at unawares, and caused him to be burnt in a fiery furnace.

At *Cullen* a certain Damsell being cited for playing of prestigious tricks; she did many jugling feats before the Nobles, as rending of towels, breaking of glasses, and presently making them whole againe, &c. which made them vain sport, and they conclude them to be but jocularatory pranks, and so she escaped the Inquisitour.

David Ebroy a magicall Jew made those of his Nation believe that he was the *Messiah*, come to free them from the servitude of the uncircumcised. The King of *Persia* apprehending him, he by his sleights escaped out of prison, crossed a broad river, and could never be overtaken.

One *Cesarus Maltus*, a praestigious Jugler, being taken at *Paris*, escaped prison by his circulatory tricks; for which being

ing questioned again in another place, and condemned; the Governour (by his power, and against Law) reprieved him; as much taken with his feats of *Leigerdemsine*. But nothing prospered after that in his government, and he died not long after.

In the territories of *Berne*, one *Scaphius* boasted, that he could scape invisible, when he pleased: and so had oft times avoyded the hands of his capitall enemies. At length (when he grew ripe both for divine and humane vengeance) he was espied (by those that laid wait to apprehend him) through a window; and was so slain with a speare, when he least dreamt of his death.

Cains Marius, a man ignoble, and a cruell author of civill warres, after the first fight wherein he was vanquished by *Syllas*, being taken naked and muddy by the enemy, he was brought to the *Minturnians*, and delivered to the Governour of the City, who sitting in counsell upon him, gave notice, that he should be put to death presently; and seeing none of the Citizens would undertake the execution, they committed it to a *Cimbrian* horseman, or some say, a *Frenchman*, who, about to dispatch the businesse, heard a great voyce out of a dark place; Thou man! darest thou kill *Marius*? at which the man affraid, let fall his weapon and ran away, crying he durst not doe the deed, and so he escaped.

At *Venice* a certaine maleficall Sorcerer being condemned, made all the locks fall off, and doors fly open; onely by a confession of certain herbs, and mullitation of certain charms, and so went his way.

30. Of God, and the Starres, and men, blasphemed, accused, calumniated, defamed, by, or by the means of Magicians, and Astrologers.

Alexander, in a distempered mood, having slaine *Elytus* his plaine, but trusty friend; afterwards ashamed of so foule a fact; and having no other way to excuse so vile and dishonourable an action, he urged his eligion·spellers to try their

their fatidicall arts, and to enquire whether it was not the ire of the Gods, that had necessitated him so to doe? and in conclusion (after much calculating, inspecting, consulting) the Gods are made to bear the blame, in fatally enforcing so foule an act.

A certaine fatidicall Philosopher beating his servant for a fault, the servant cried out of his masters injustice, for punishing him, for doing a thing that was not in his own will, or power. Seeing he himselfe had taught, that men are fatally necessitated to doe either well or ill.

St. *Augustine* reports of a Mathematician in his time, who was wont to say, It was not men that lusted, but *Venus*; not men that killed, but *Mars*; not men that stole, but *Mercury*; It was not God that helpt, or favoured, but *Iupiter*, &c.

Iustin Martyr, *Marullus*, *Symeon*, *Athanasius*, *Eusebius Emisenus*, were calumniated and slandered by Magicians and Astrologers; as if they had been the worst of them themselves.

Kamegunde (they say was defamed for a whore, by a diabolicall wizzard; So was *Turbula*.

In the time of *Frederick* the second, there was a *German* sorcerer, that did use to defame men by reproaching them publicly with their most secret sinnes.

Blunch wife to *Peter* of *Castile*, had presented her husband with a rich Girdle, unwitting that it was enchanted by a certain *Jew*; so that still when the King put it on, it appeared like a snake: *Maria de Padilla* (the Kings Concubine, and the *Jews* Proselyte) having herselfe a chiefe hand in it, most calumniously charged the vertuous Queen with her own sorcerous act, instigated thereunto by the envious *Jew*, or Magician: because the Queen had justly wrought the whole sect of them out of power, and favour at Court. But now the King being so imbittered by the prodigious apparition, and other magicall predictions, the Concubine was so iaboldned, that she prosecuted the poore innocent Queen to her death. And after that, so bewitched the King, that she got into her place.

Elizabet wife to *Humphrey* Duke of *Gloucester*, was impeached of sorcery by one *Bolingbrooke* an Astronomer, who being himselfe apprehended, accused her as accessory: when as her greatest

greatest guilt in that art, was her superstition in consulting, not practising of it.

The prefect of *Galatia* missing his sonne, certain servants of his were accused by the false divination of a pseudomantist, as if they had slain him: but no sooner were they executed, but the young man returned safe home again.

Alexander being admonished by the divining lots, that he should command him to be killed that first met him as he went out of the gate; by chance an Asse-herd met him, and he commanded it to be done accordingly. But the poore man complaining of the injustice, that he should (being innocent) be adjudged to such capitall punishment; answer was made, that must be imputed to the gods, who had advised the King to slay the first that met him. If it be so (quoth the Asse-herd) the lot means another, and not me (for my Asse which I drave before me) met the King before I. The King delighted with this answer, the Asse was executed; and so the Gods, the King, and the Asse-herd were all excused by wit, more then by Lot.

Rhea Sylvia, the daughter of *Numitor*, a vestall, being compassed and found with child: both she and her parents agreed to excuse it, saying, that she had suffered force not from a man, but some God, or *Genius*; he that had done the deed, had like wife predicted that she should bring forth twins: which, though it so fell out, yet by the sentence of the Councell, the Law in that case was to be used against her.

A contention arising betwixt *Cleomenes* and *Demaratus*, about the Kingdome of *Lacedaemonia*; *Cleomenes* accused *Demaratus* as not the sonne of *Arifon*, and therefore ought not to succeed. The *Lacedaemonians* to be resolved in the business, consulted the *Delpbian Oracle*; which (*Peristis* the Priest thereof being corrupted by *Cleomenes*) gave answer that the party enquired upon, was not *Arifons* sonne: Whereupon *Demaratus* conjured his mother from the infernals to answer for him: who replied, that it was a God, or an Heroe that deluded her, and begat him. And thus they accused one another.

Tertullian, *Iustin Martyr*, *Clement Alexandrinus*, *Arbenagoras*,

goras, *Arnobius*, *Minnius Felix*, *Lactantius*, *Augustine*, and so many as have written against the Idolatrous and magickall immolations of the Heathens, have had much to doe to apologize for the Christians, against all those false calumnies wherewith they impudently burdened them. In simulating the Christians to be given to chuse wickednesse, which they themselves were guilty of: and to be the cause of those judgements which their own impieties had provoked. *Julian*, and *Maximinus* were not onely satisfied to have them thus defamed, and slandered, but took occasion to determine their persecution, and extermination.

During the Popedome of *Benedict* the third, in the City of *Mentz* a Dæmoniacall Familiar that lay lurking under a Sacrificulists Pall, as he was sprinkling of holy water, accused him publicly, that he had that night layn with his Proctors wife.

A certain *Prætor* or Judge, having sentenced divers malefactors to death, at the accusation of an Ariolift or *Pythian* vaticinator: at length he took upon him to tell him of one more, if he would not take it ill: the Judge earnest to know who it was, he insinuated his own wife, and prefixt an houre wherein he would shew him her in the convent of other Witches. But he (knowing his own wives integrity, and mistrusting the others calumny) at the time appointed had invited (unknown to the Ariolift) a many of his kindred and friends to suppe with his wife and him. And as they sate at supper, he took an occasion to rise, and goe with the Ariolift to the place, where he shewed him (in a spectrous apparition) his own wife in the company of other *Lamian* haggas. Enough to have deluded him, had he not returned, and found his wife at the table where he left her, with the testimony of all those at the table, that she had never stirred thence. Wherupon he caused the Ariolift himselfe to be executed.

31. Of prestigious Magicians and Astrologers, prodigiously practising their arts, for the promotion of their own and others filthy lusts.

Nectanebus an Egyptian King, and great Magician, coming into Macedonia in King Philip's time; so practised it, as to make Olympias (Philip's wife) to dream, that she should be married to Jupiter Hammon, and should conceive a famous child by him. And thus it was brought about, Olympias sent for Nectanebus, to learn of him, what should become of her; in as much as it was rumored abroad, that King Philip was minded to forsake her, and to take another: he tells her under hand, that he received a charge from the Oracle, as he came out of Egypt, to go and help a neglected Queen, whom Jupiter Hammon greatly loved, and intended to embrace. The following night he causes her to dream of such a thing: yea and by his diabolical charm effects the like imagination in Philip, now absent in war. Thus is Olympias earnestly longing after Jupiter; and the next day calls again for Nectanebus, and enquires of him, when shall be this much expected time? He bids her to adorn her bed, and make herself fit to receive so divine a Paramour; but adds, he will come to her in the shape of a Dragon, with a Goats head, and horns. At the hearing of which she greatly terrified, he replies, if you be afraid of such a congression, make me a bed hard by, and I will secure you from all affrightment. At night, to bed goes the credulous Queen, royally prepared, as became such an entertainment: and as soon as all was silent, the magical impostor raises a prestigious commotion, and apparition; and goes to bed to the Queen himself: and so begets Alexander the Great; hereupon reputed the son of Jupiter Hammon. When Alexander was now grown up, he with his Tutor and Father, Nectanebus, walking abroad in the evening, and standing hard by the steep of a Rock; Alexander hastily turning himself round about, thrust the Magician down the precipice at unawares: where he

was so dashed and fore bruised in the fall, that his death must necessarily follow. Then complaining of *Alexanders* rash act; *Alexander* replied, thou oughtest rather to complain of thine own Art, that busies thee in the searching the things of the Heavens: and lets thee not foresee, what impends thee on earth. Alas (quoth he) what mortal man can avoid his own fate? I foreknew, while I was in *Egypt*, that mine own son should be the occasion of mine own death. What am I thy son said *Alexander*? To whom *Nectanebus* confesses the whole truth, and dies.

A certain *Egyptian* burning in lust towards another mans wife, consults with a Magician, or Sorcerer, how he might obtain his desire? He answered, nothing hindred, but the mutual love that was between the husband, and the wife, whereupon he hired the impostor to stir up a dislike betwixt them; which he laboured after this præstigious manner, making the woman appear to the man, as if he had a shagg'd Mare in his bed.

A paganish young man in *Gaza*, extreemly loved a Virgin that was a Christian; and when all his dalliance availed not to his end, he went to *Memphis*, thinking to bring it about by Magical Art. Where after a yeers attendance, he was instructed by *Æsculapius* his vaticinators, to put a certain plate of brasse, with a portentous figure, under the threshold where the maid dwelt; and to recite certain torments, or charmes of words over it. Whereupon the Virgin grew mad in love with him; and did nothing but call for the young man, night and day. But her parents had her to *Hillarion*, who presently (by his wisdom and piety) dispossessed her of that magical and constellational fury.

Turbula a Martyr in *Persia*, being falsely accused and condemned by the Magicians: one of them fell greatly enamoured with her excellent beauty; would have corrupted her, with promise of safety to her and her followers, and other great rewards; but all would not prevail.

Uter *Pendragon* coming into *Cornwall*, cast his eyes upon fair *Igrene*, wife to the Duke of that Province; whom he very importunately solicited, but all to little purpose; the constant wife (that so dearly loved her Lord) would by no means be won to do

do him that dishonour. *Merlin* therefore is consulted, who to bring her to his bow; scorns to use any petty magical Philters; but he new moulds the shape of the King, and prints upon his face, the very feature of *Gonlois* her own Lord: by which means he soon violated this Ladies chastity, in the bed of præstigious delusion.

A Magical Monk in *Spain*, or some Fryer Prædicant, was familiar with a Nobleman, that had a fair wife. He tempts her chastity, and is repulsed; upon his unsatisfied importunity, she acquaints her husband: it is consented to admit him again, and watched to entrap him. At the time appointed, he comes in a secular habit and equipage; she is resolute still and refusing: but the night gave boldness to the attempt, and now what he cannot persuade, he seeks to enforce. She resists it, and cries out, to give the watchword to her husband, and those that lay in wait; but all in vain; for he by his effascinating Art, had charmed them all into a dead sleep. As they struggled together, she spied a dagger at his back, and therewithal stabbed him to the death. And running into the room, where her husband and the rest were, she found them so fast asleep, that all she could do, could not awake them, now having none in her family either to hear, or help her; she suspected some malefice, and went stoutly and cast the dead carcase into the street. Where passers by lighting upon it, the business is brought before the *Corrigidor*, and the dead party is discerned. The next day the Prior of the *Covent* is desired to summon all his fellows together; who all came, onely this party is absent: they then knock at his chamber door, but no body makes answer; at last they break open the door, and there they espie a Torch in the Chimney burning very dimly. Now neither the husband nor any of the family could be awaked till that Torch was extinct.

A certain souldier that by Magical Philters had sought to procure the love of such a woman; one night imagined that he enjoyed her in his dream: but he awaking, found himself cast into a filthy myry ditch, and there embracing in his arms a carcase or carrion of a dead beast.

In *Misfits* a young man using the Art, or means of a Magician, to enjoy her whom he loved; was brought into a by-

room, & by malefical incantations there was brought in to him the speſtrene apparition of her whom he loved: the beſotted youth taking it for real, put forth his hand to embrace her; at which his brains were violently daſht out againſt the walls; the carcaſe ſo beaten upon the Magician, that he himſelf lay half dead a long time after.

The Oracles themſelves ordained ſcenical and *Floralian* enterludes. The Magical Philoſophers had their notorious Harlots: and profeſſed not onely a neceſſity, but a lawfullneſſe of having them. The *Persians* and *Chaldeans* were burning mad upon their own ſiſters, daughters, mothers. Both their Magical Religion, and Laws, were for wrong and luſts.

Romulus, (whole birth, life and death was praſtigious) is thought to be begot upon a Veſtal by *Mars*, by *Amulius* her Uncle, by the *Genius* of the place, by a divining Prieſt, by a common ſouldier. The things to be chiefly noted in him are the Magical luſts of his birth, wrongs of his life, and judgments of his death.

Simon Magus had his *Helena*: and (take *Helena's* for Harlots) ſo had *Nicolaus* of *Antioch*; ſo had *Marcus*; ſo had *Marcion*: ſo had *Apelles*; ſo had *Montanus*; ſo had *Prifcillian*. All Hereticks; moſt or all Mag-aſtro-mancers. And it is a queſtion whether they made more uſe of their women in their Magick, their hereſies, or their luſts.

Gallirhoe a noble Virgin, and already betrothed to an huſband, bathing in the River: and according to a Magical inſtance, with odes and incantations, imploring *Scamander* to take her maiden-head: *Simon* the *Aſenian*, praſtigiously ſalping himſelf to be *Scamander*, did vitiate her by that means.

Echeratus the *Theſſalian*, coming to conſult *Apolls* at *Delphos*, and there ſeeing *Pythia* a Virgin of exceeding beauty, violently raviſhed her, upon which it was decreed, that no Virgin, or young woman ſhould after that be ſet over the Oracle: but ſome old Crone of fifty at leaſt, yet in a virgins habit.

Ariſtocrates King of the *Meſſenians*, in as much as he could not allure the Prieſteſſe of *Diana Hymnia* to his luſts, and to avoid this importunity, flying to the Altar, he forceably raviſhed her there. For which he was ſtoned by the *Arcadians*.

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ans: and the Priesthood was afterwards transferred from a Virgin to a married wife.

Decius Mundus, a young man of dignity and wealth, falling desperately in love with *Paulina*, the faire, and yet chaste wife of *Saturninus*; offered her twenty Myriades, or two hundred thousand *Anick Drachmes*, for one nights lodging: which she refusing, he resolved to pine himself to death; which *Ida* (his fathers hand-maid enfranchised) perceiving, cheers him up, bids him be of good hope, promising him for five Myriades, to bring it so about, as that he shall obtain his desire. And knowing the virtuous woman to be much devoted to *Isis*, she goes to some of the Priests of the Temple, and giving them two Myriads and an half, and promising as much more, adjures their silence, and requires their assistance. The chief of the Priests promises to convert *Paulina*; and feigns a Message to her from *Anubis* out of *Ægypt*, as touching his love to her, and how he commanded that she should present her self before him. She willingly imbraces the motion, and boasts to her friends the love of *Anubis* towards her. Her husband also is acquainted with the solemn invitation, and consents to it, being confident of his wives chastity. To the Temple she comes, gallantly adorned, and after supper the Priest shuts her up: and the lights withdrawn, and *Mundus* lurking in a corner, comes to her instead of the God, and lies with her all night, and departs early in the morning. Though the returning home, glories greatly among her friends of her congress with the God, to the wonder of them all. But about three dayes after, *Mundus* meeting her by chance, thus greets her: O well dear *Paulina*! thou hast saved me twenty Myriades, and nevertheless hast satisfied my desire: neither was it little contentful to me, that I obtained it under the name of *Anubis*; and having so said, away he went. At which hearing, the deluded matron tears her garments, and tells the praestigious and flagitious delusion to her husband, intreating him not to neglect her dishonour, so as to suffer it to go unpunished. Whereupon he relates the businesse to *Tiberius*; who after due examination, causes *Ida* and the sacrificing impostors to be executed, banishes *Mundus*, pulls down the Temple, and casts the Statue of *Isis* into *Tyber*.

A Priest of *Saturn*, by name *Tyrannus*, would by his responses invite the noblest men and women to worship; and if the women were pleasing to him for his lust, he would tell the husband, that *Saturn* commanded his wife should stay there with him all that night. Then would he in their sight shut the doors, and deliver the keys to another, and depart. But at night would secretly creep by a subterranean passage into *Saturns* hollow Image: and thence would he talke to the superstitiously deluded creature of those things that might the more excite her reverence, and provoke his own concupiscence. After that extinguishing the lights by his Art, then would he descend to the amazed soul, and mixe sacrilegious adultery with his profane commentations. Thus had he long and often illuded a many of them. But it so fell out, that a Matron, more wise and chaste then the rest, abhorring the act, discerned *Tyrannus* by his voice; complained hereof to her husband: And the beaſtly fraud being detected, him they tormented, and the Temple and Image they demolished.

32 Of the base fardid flattery, and corrupt covetousness of *Magical and Astrological Diviners*; as also of *Chymical promisers, and presuming deluders.*

WHat provoked the mad Prophet *Balaam* the son of *Beſor* to seek after inchantments and divination; but because he loved the wages of unrighteousness? *2 Pet. 2. 15.* Why would *Simon Magus* have given money for the gift of the *Holy Ghost*: but because he intended to get more money by it, *Act 8.* The vagabond *Jews* exorcists of war for their advantage that they set up the trade of calling over them that had evil spirits, *Act. 19.* And the Damsel possessed with a spirit of divination, brought her masters (who but the *Magical and Astrological diviners*?) much gain by prophecyng, *Act. 13. 16.*

Dardanus a most profligated Magician, was so fardidly addicted to covetousness; tha the *Dardanian Arts* grew into a
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proverbial usage indifferently, either for Magick or covetousness

Thein, some say *Democritus*, foreseeing first a plenty, then a dearth of Olives; monopolized all the oyle that his money or credit could reach too: and so in a yeer or two made himself very rich.

Apuleius is fained to be turned into an Asse: into an Asse for the vanity; and why not into a golden Asse, for the covetousness of his Art?

Demonax noting a certain Diviner to expose his prognosticks to sale, said; if these can help a man to procure his good, or prevent his evil fortune, they may be worth the money: otherwise they are too dear of nought, if they either feed a man with vain hopes; or make a man to purchase a sense of his misery before the time.

Apollonius (so covetous he was) that he often sought for Mines and hidden treasures, but he never found out any by his conjuring Art; unless he milkt it out of deluded people's purses.

The same goes of *Faustus*, and of *Agrippa* likewise, that as they made their journeys from place to place, they would still pay money in their Inns, seemingly good and currant: but by that they were gone from thence, if they told their money again, they should finde nothing else but hornes and chips, and shells, and pieces of iron and brasse, and such like rusty rubbish.

Pope *Martin* the 2. *Benedict* the 9. *John* the 21. and the 22. *Sylvester* the 2. and *Gregory* the 7. All these are recorded by sundry Historians, to have ascended the Papal chair, by Magical and Necromantick Arts. And it is of equal observation, that their covetousness, as well as their ambition, did induce them thereunto.

Certain of the *Indians*, look what wares they had lost by shipwrack, they sought to recover them from the sea again, by incantations. *Stupbius* used to pay his Army with Magical money. *Agrippa* offered *Charles* the fifth to gain him infinite treasures by Magical means.

Macrianus an hungry Greek would needs go conjure for treasure in the Isle *Paros*, and the earth swallowed him up. A *Prior*, with two of his fellowes entring into a den neer *Puteoli*, to finde treasure, miserably perisht there, and was never seen

seen more. A poor artificer of *Basil*, diving into another low vault, for the same purpose, found nothing but dead mens bones, and was so poysoned with the stench, that he dyed within two or three dayes after. At *Pisa* some tried in like manner, but were so infested with devils, that they were forced to give over the work. In the west of *Wales* a certain rich man dreamed three nights together, that there was a chain of gold hidden under the head Stone, which covered *St Bernaces* well: he believing his repeated dream, and minding to make tryal, put his hand into the hole, and had it most venomously bitten by a poysonous serpent.

A certain professor of *Chymistry* (which is a kinde of pre-stigious, covetous, cheating Magick) would shew hands and feet of gold, which he pretended to have composed by his art; and so had made himself rich, and many others poor. At length he offered a golden bridle bit to *Anastasiu* the Emperour; who answered him, thou hast deceived many, but thou shalt not deceive me; and so cast him into prison, and there he dyed.

Two *Chymists* had agreed upon a cheat, that one of them should turn druggist, and sell strange roots and powders: the other to follow still his gold-finding trade: and so he offered his service to *Ernest Marquesse* of *Baden*, who was wonderful given to that vanity: To work they go and all things proceed well, onely one ingredient was wanting, which is called *Resch*, pretending it a cheap commodity, and to be had at every Apothecaries shop. The Prince sends his Page for some of it, and his other partner was hard by the door exposing it to sale, and lets him have a great deal of it for a matter of a shilling; and the impostor puts in this dust among the rest, and at length produces pretty store of gold. The Marquesse wonderful glad of the effect, richly rewards the man, for bringing the art to that perfection; and so dismisses him, minding to practice it by himself: which he doth with some happy successe, as long as the *Resch* lasted (which was a counterfeit powder mixt with the filings of gold) this being spent, he sends to the Apothecaries for more, and none of them could tell that ever they had seen or heard of such a commodity. And then the Prince perceived the imposture, when neither it, nor
either

either of the inventers of it, were any where to be found.

A certain *Spanish* pretending Alchymist comming to *Antwerp*, set up his furnace, and got acquainted with foure rich *Spanish* Merchants. He fell to inveigh against their slow trading and slender return; advising them to joyn with him, and become compartners in his Art (the truth whereof he would soon demonstrate to their senses) and so they should be rich in a short time, and without any great adventure. Give him but such a little summe of gold, and they should quickly see how his Gold-begetting art would multiply it. The Merchants are content to venture so much for the experiment. As all was working, he hastily bids send of the Merchants men for two royals worth of the stone *Onastros*, to be had at any Apothecaries shop; as he was going, he pretends there must be no delay, and therefore bids goe to the next Apothecary (with whom he had left a massie piece of gold, crusted over, and coloured as if it had been a stone: and left order that who-soever came to aske for *Onastros*, they should have that, and at a very low rate. This being brought he pleyes the furnace, according to all circumstances, and at length drawes out a wedge of Gold, in weight and value triple to that they had put in. The Merchants send it to the Goldsmiths, and it really abides and answers the touch. At this there is exceeding rejoycing; and they are sworn not to reveale his secret experiment to any. And now they offer to trust him and his art with hundreds, nay and thousands. To which he seemed more modest then at the first. But in an evening calls upon them for the largest summes they had offered to venture, pretending to begin the like experiment very early the next morning: which having got into his hands, he took horse that night, and so rode away into *France*.

One *Constantine* a famous Alchymist told this story of some of his fellows; that they greedy of Gold, blew long without either livelihood or hope of it; and then consulted with a paredriall of theirs, the divell, to let them understand, if they were defective in any rite or ceremony requisite to the Art, that they mist so of their expected end. To this the Divell made no other answer but *Labour, labour*. Whereupon they fell to work a fresh, and pleyed every thing hard, till all was consumed

med away: then came the diuel thundering and scattered abroad all that was left, and made all their geare to fly a pieces, and laught at it when he had done.

Besides *Dardaniens*, such as by magicall and maleficall arts, would transfer others stocks into their own fields; and others heaps of Corn into their own barnes and garners: they were also called *Sacularians*; because by the same art, they would charm and convey the money out of others purses into their owne.

Cicero records that *Demosthenes* (almost 300 yeeres before him) complained that the *Pythian* Oracle did φιλανειζεν, flatter *Philip* then in power, and prognosticated altogether on his part; and was to that purpose corrupted by him. And adds that the like was to be suspected of the *Delphian* Oracle of his daies.

Apollo flattered *Lycurgus* for giving Laws; and knew not therefore whether he should stile him a God, or a man. And *Lycurgus* flattered him again; pretending his Laws to proceed from his divining Oracles: although some of them were such, that old wives and slaves might easily have both predicted and edited.

Archilochus, a viperine Satyrist; and not onely so, but a petulant obscure Poet (for which the *Lacedemonians* suppress his bookes, and banisht the Author) yet was he therefore highly commended by *Apollo*, who foretold his father that such his sonne should be famous among men. And when he was slaine, the *Delphian* Oracle not onely condemned their wickednesse, but commended still *Archilochus* his wit.

Cypselus and *Phalaris*, two egregious tyrants, yet both praised by *Apollo's* Oracle; and the one pronounced for happy, and the other for long liv'd.

Vespasian having obtained the Empire, none more flattered by *Sofrates*, *Seleucus*, *Basilides*, and other Mathematicall diviners; but makes him believe he sees his advancement and victories in the entrayles. Others by vaticinating instinct cause certain antique vessels to be digged up in sacred places, wherein they found (they say) the image of *Vespasian* perfectly engraven. Another whatsoever he shall enterprife promises him the largest successe.

Alexander being ambitious to be thought of divine originall, and solicitous to redeem the imputation of his mothers infamy, sent before, and suborned the divining Priests with faire promises and large gifts: who thereupon made the Oracle to give answer even as he would himselfe; which upon his first entrance into the Temple, saluted him as the sonne of *Jupiter Hammon*.

The *Locrians* (fewer in number) being to warre with the *Crotonians*, implored the Gods by sacrifice for successe: which the *Crotonians* hearing, sent presently to consult *Apollo* at *Delphos*, and received this answer; that enemies must be overcome first by vows, and then by arms. Whereupon they vowed the tenth part of the spoyle to *Apollo*. The *Locrians* understanding both the answer, and their vow; vowed the ninth part, and kept it secret, lest their enemies should outvie them, and so obtained the victory.

In the *Milesian* region, one having bought the next draught of the Fishermen; they drew up (among other things) a golden Table. Great was the controversie whose this should be. *Delphick Apollo* was consulted to decide it: who answered, it ought to be given to him, that was wiser then all the rest. Whereupon they gave it to *Thales* their own Country wiseman, or Astrologer, and he to *Bias*; and he to *Pittacus*; and so one to another, till at last it came to *Solon*; & he gave it to *Apollo* himself. And thus was it shuffled up betwixt the Astrologers, and the Oraculists.

Strepfiades consulted a *Thessalian* Veneficke about pulling down the Moon from Heaven by magicall ends. For at *Athens* they were wont to pay use, rent, taxes, &c. upon the first appearing of the new Moon. Now if there were no Moon at all to appeare, he thought this the onely way to prevent and defeat the creditors.

Macarius the *Mitylenian* a Priest of *Bacchus*, bearing before him a face of justice and equity; one committed to his trust a certain sum of money; which in his presence he hid in a more safe and secret place of the Temple. Afterwards the man calling upon him to restore what was deposited, he called him into the Temple, and there cut his throat.

Belesis a *Babylonian* Priest, skilfull in Astrology and the art of divining; had foretold to *Achaces* the *Myede*, that he should

eje & *Sardanapalus* out of the *Assyrian* Kingdome. Which so falling out, *Arbaces* made *Belesir* Governour of *Babylon*. Now an Eunuch of *Sardanapalus* finding great store of treasure in his house, brought it to *Belesir*; who under a colour of carrying almes, transported it away, it being the Kings due. Which fact of his the Judges sentenced for capitall, but that it was the Kings pleasure to pardon him.

The *Romanes* having spent much treasure in the *Macedonian* warre; and their people greatly exhausted: It was thought necessary that so much should be exacted of the pontificall *Augures*, *Aruspicks*, *Diviners*, &c. as might help to supply the present necessity (for though they had predicted faire for it, yet had they themselves hitherto payd nothing to the warre) This taxe made the predicting Priests so murmur, and exclaime at the breach of their priviledges, for that they could have wisht they had not been so forward in predicting and auspicating as they were.

33. Of the infamy, danger, misery, and ruine of such as have affectedly favoured, or preferred, and superstitiously credited, or consulted *Magicall* and *Astrologicall* predictors.

O *Cicavius* perswaded by certaine *Chaldean* sacrifices, or predicting Soothsayers, who had promised him that all should goe well with him, stayd in *Rome*, till he was there slain by *Marcus* his Souldiers, that had entred the City. And after he was dead a *Chaldean* prophesie was found in his bosome. This man (saith the Historian) was as wise and just as any *Roman* of his time: save that he had this great imperfection, to frequent Soothsayers, wise men, and Astronomers, more then men skilfull in arms and government:

Midas was so superstitiously troubled and distracted about his own dreams, that he poysoned himselfe by drinking of Bulls blood. *Aristodemus* King of the *Messenians*, in his warre against the *Lacedaemonians*, was so disturbed at the dogs barking like wolves, and that the grasse grew in his fathers house, or about

about his household Gods (which the diviners feared for ominous) that he desperately made himselfe away. *Nicias* the *Athenian* Captain was so exceeding fearful of the portent of an ecclipse, that he sate still and suffered himselfe to be environed by his enemies: and so betrayed both himselfe and 40000. souldiers to destruction.

Pomerialius (by his predictions) was the cause of a great slaughter to *Constantine* the sonne of *Irene*: and of his own death to boot. *Stethus* (accounted the chiefe Astrologer of his time) by a foolish vaticination, brought destruction both to *Alexius* and himselfe. *Emanuel Comnenus* the Emperour, much addicted to this madnesse, timely (besides the perpetuall infamy) brought himselfe, and a great Navy to utter confusion. *Peter Leonius*, a Physician, by his vaine confidence of the Mathematicks, gave occasion to the death of *Laurence de Medices*, and his own after that.

Andronicus having made somewhat too severe an edict, not onely against Conjurers, and Necromancers, but against all their relations: to redeem the hatred of such severity, he began to encourage, and consult them himselfe. And enquiring about his Successor, the magicall diviner used his seats in water; and there was seen written backward (*Si* for *Is*.) the two first letters of his successors name. Noting *Isacius*, that slew him and reigned in his stead *Didius Iulianus* making the like inquisition by a glasse, a child looking in it, observed *Iulians* slaughter, and the succession of *Severus*. So was *Iulian* the *Apocrite* deluded by his diviners to his utter destruction.

Otho Sylvius was led on by his predicting Astrologers, to usurpation, and riot, and to kill himselfe desperately at last. *Maxentius* was so deluded (by his prognosticators) with assurance of victory, that he went on confidently, but was vanquishd and perished. *Licinius* called together his Augurs, *Egyptian* diviners, Necromancers, Veneficks, prestigious sacrificers, and pseudopresagers, to enquire what should be the successe of the warre against *Constantine*. They all at once predicted victory without doubt. The inchanters made odes, and rimes; the Augures presignified happy successe, by the flight of birds: so did the Aruspicall sacrificulists from the intrayles: and thus they made him confident to his vanquishment, flight, and extream confusion.

Italics

Italicus a Christian Governour, having an accustomed horrace with an æmulating neighbour a Pagan; comes to *Hilarion* entreating his prayers: because his Æmulator had used forcerous imprecations, whereby to disable his horses, and stir up his own. *Hilarion* judging such an occasion not worthy of his prayers, counsell'd him to sell his horses which he kept for that purpose, and to distribute the money to the poore. He answered it was a publique custome, and the other would not suffer it to be laid down; and that in such their masteries, they used insolently to domineere over the Christians. He therefore being much importuned both by him and others, condescended (whether in merriment, or to be rid of the importunity) to give him a cup in which he used to drink in, and bad him fill it with water, and sprinkle his horses therewith, and so dismiss him. This he did accordingly, and wanne the goale, against all expectation. Whereupon *Hilarion*, who thus intended to deride rather then to imitate any Magicall artifice) was simulated for a Witch or Wizard, by the Paganish party, and required to penalty.

Elianor Dutchesse of *Glocester* consulted so long with Astrologers, Wizzards, and Witches, till she came to be convented for one her selfe at last: and after that lived and died miserably.

In a town within the territories of *Brunswick*, they had hired a pyed Piper to conjure away all the Rats and Mice that much infested him. This he did by his piping and charming; but not being satisfied according to his expectation, he piped or charmed again; and there followed him an 130 children of that place, all whom he led unto the side of an hill, and conjured them every one into a gaping cleft thereof; so that he and they were swallowed up, and never seen after.

A Captaine consulting with a Wizard about the next daies battle, he answered, the day should be his, upon condition he would not spare to kill the first man he met in the morning. Which he performed accordingly, and got the victory. Then returning home joyfully, found to his griefe, that he had killed his own wife, who out of her great love had come to him disguised in mans apparell, thereby to take part with him in that daies adventure.

Valerian addicted to anthropomancy, or predicting by intrailles of men, women, children; was unfortunate in his government, taken prisoner by *Sapor* King of *Persia*, who used him for a stirrop to get on horseback on, and afterwards caused him to be slayed alive.

Another that had lost a silver spoon, would needs goe to a magicall wiseman, to finde out the thiefe; and it was agreed betwixt them, that (for better discovery) he who had conveyed it away should lose one of his eyes, and when he came home, he found that sad marke inflicted on a little child of his own, that had carelessly cast the spoon aside.

Cecrops having newly builded *Athens*, two prodigies presently appeared in the place; an Olive tree sprung up suddenly, & water strangely gushed forth Upon these *Delphick Apollo* is consulted: who answered, that the Olive signified *Minerva*, and the water *Neptune*; and that it was in the choyce of the Citizens to give the name of their City to whether of these they would. The Citizens of both sexes are convented; the men are for *Neptune*, and the women for *Minerva*: and the female sex being more numerous by one, prevailed in the suffrage. But *Neptune* indigining the rejection, did so depopulate them with waves and floods, that they were faine to punish their women for their suffrage against him.

Alcarnenes and *Theopompus* being Kings of the *Lacedemonians*, there was an Oraculous prophecy, that *Sparta* should be lost through lucre. *Lycurgus* calling this to mind, rejected all riches; and the people were brought truly into such a superstitious feare, that whereas before they thought them the onely benefactors, they now condemned them to death, that first brought money in amongst them.

In the City of *Como* in *Italy*, the Official and Inquisitor having a great number of Witches and Wizzards in prison: taking others with them, would needs urge them to shew them their homages to the divell: but were so beaten by them, that some of them died within fifteen daies: others renounced God hereupon and vowed themselves to the divels service.

Eucrates beholding *Panocrates*, an *Egyptian* magician doe many wonderfull feats, insinuated himselfe into his friendship, and communicated all his secrets to him, The Magician

at length perswaded him to leave all his family at *Memphis*, and to follow him alone: and after they came into their Inne, he took a bar, a bar, or a broom, and wrapt it with clouts, and by his charms made it walke, and appeare like a man, and made it minister unto them in sundry services, as drawing water, &c. then with another charm would he turn it into a pestel, bolt, bar, or besome again. Now one day when *Panocrates* was gone abroad into the market, *Encrates* would needs imitate his familiar, and drest the bar or pestel, muttered the syllables, and commanded it to draw water; and after it had done sufficiently, commanded it to turn into a pestell or bar again. But it would not obey, but still drew water, till he was afraid of drowning; then he took a saw and sawed the bar in two; and then both parts began to fetch and poure water in abundance; till in comes *Panocrates*, and turned it into what it was at first, and so left his fellow, and was never seen after of him.

John Faustus light among a sort of his companions, who when they were halfe drunk, importuned him to play some of his pranks; and the feat must be a Vine full of Grapes, as the greater novelty now in the Winter season. *Faustus* consented to satisfie their curiosity, upon this condition, that they should keep silence, and not stirre out of their places, nor offer to pluck a Grape till he bad, otherwise they might pluck their own perill. The præstigious sight is presented, and every one had his knife drawn and hold of a branch, but not to cut till he spake the word. But having held them a while in suspence, all suddenly vanished, and every man appeared to have hold onely of his own nose, and ready to have cut it off, if the word had been once given.

34. Of an evill Art, worst to the Artists: or the just punishment, and dreadfull judgements befalling præstigious Magicians, and fatidicall Astrologers.

T*Hraſen* the Augur, telling *Busyrin*, the *Ægyptian* Tyrant, that (in a time of excessive drought) there was no other way

way to procure raine, but by sacrificing some stranger to *Jupiter*: the King thereupon enquiring what countreyman he was, and finding him to be a stranger, sacrificed him the first. And persisting in this inhumane way, *Hercules* (comming into *Aegypt*) slew both the tyrant, his sonne, and all the Ariolists, at their owne Altars.

Certaine *Hetrurian* Soothsayers gave envious, perfidious, and unprosperous divinations, and directions to the *Romans*, about a statue that was stricken with thunder and lightning: for which they were slain by the people; and that gave occasion to the boys, to sing this proverbe in the streets, Ill counsell is alwaies worst to the Counsellor.

A certaine *Germane* warfaring in *Italy*, chose to him a soldier that was a Conjuror to be his mate, to shew him his skill, the circle is made, the imprecation uttered, the spirit hideously appears, is asked about the successe at *Gouletta*, confesses his ignorance, and takes time to resolve; disappears and leaves such a terrour and stink behind, that they had like to have been poysoned with the noysomenesse, and died for feare.

Examples of the Magastromancers' fatall miseries, and unfortunate ends, are too many to be instanc't in at large. *Zoroaster* the first father of them, was vanquish't by *Ninus*, who burnt his books; some say that he himselfe was burnt by the divell, as he was provoking him by his magicall experiments. *Simon Magus* as he would needs goe fly in the ayre, had his magicall wings so clipt, that he fell down and broke his neck. *Cynops*, as he went about to raise the dead out of the sea, was himselfe swallowed up of the waves, and died. *Zaroes* and *Arphaxat*, both burnt by lightning. *Chalchus* died for envy. *Tullus Hostilius* provoking to thunder, was himselfe stricken to death therewith. *Nectanebus* killed by his own sonne. *Aseletarion* eaten up of dogs, as he went to execution. *Onomacritus* expelled *Athens* by *Hipparchus*. *Metelinus* put to the sword by *Valentinian*. *Sempronius Rufus* banished by *Severus*. *Heliogabalus*, an thropomantist, slain and cast into a jakes. *Nigidius Figulus* died in exile. *Apoleius* accused and condemned before *Clodius Maximus* proconsul of *Africa*. *Amphibianus* swallowed up of the earth. *Romulus* rapt up in a black stormy thundring cloud. *Aristeus* snatcht away by an evill spirit. *Zitho* fetcht away quick by the divell. A Count of *Mascon*, as he was making merry

with his friends, there came, one to the doore with a horse, and made him come forth and get up, and so carried him up into the ayre invisibly, and he audibly crying out as he was carried up and down. Another was seized on by the divell, while he was presenting the præstigious pageantry of *Hector* and *Achilles*. Another, the divel came into his closet, and left him there dead sitting in a chaire with his heart in his hand. Pope *Benedict* the ninth, strangled by the divel in a wood. *Iohn Faustus* (the divell entring his chamber with a terrible commotion) was found dragd out of his bed, and his face wrung quite behind him. *Bladad* (who not onely practised magicall arts, but taught them to the *Britaines*) in confirmation hereof, would needs goe fly, but fell headlong, and was dasht in pieces against the Temple of *Apollo*, in *Troynnewant*. *Odo* Bishop of *Bata* perished in prison. *Galeaceus* caused a bold peremptory Astrologer to be hanged up. *Charles* the seventh of *France* hang'd *Egidius* the Marshall, for his magicall exploits. *Simon* the blind exorcist slain by his own wife possessed with a divell. *Stuphins* taken by *Radulph* of *Habsburge* and burnt. *Methotin* slain by the people, and his body stak't. *Reatinus* killed by one whom he had deluded. *Hollerus* slaine by his own æmulators. *Oddo* drowned, for all that he often sailed without a ship. *Eriens* driven to hang himselfe. *Oluph* desperately drowning himselfe. *Diodorus*, after all his prestigious evasions, at length caught and burnt. *Iunellin* an *Italian*, prognosticating of himselfe (as Astrologers rarely can be drawn to doe) on the day he feared to be most dismall, was knockt on the head by his books in his own study. *Peter* of *Pomfret* executed for an impostorous traytor. A Priest of *Norimberge* would needs goe conjure for treasure, and digging found a hollow cave, and therein spyed a chest, and a black dogge lying by it; which he was no-sooner entred, but the cave shut its mouth upon him, and there he perished. At *Salisbury* a charmer undertook to enchant all the Serpents within a miles space; which while he was effecting, a great old serpent among the rest leapt upon him, wrapt his taile about him, and so drew him into the ditch, and there he was drowned.

Gobrias that assisted *Darius* in freeing *Persia* from the Magicians cruell tyranny and execrable treachery: a base massie Magician hard and close prest upon him; so that one of his fellow-

fellows, durst not smite the villaine, for feare of wounding his friend that had buckled with him. But he had not spare to use his sword, though it were to the hazzard of himselfe; which he rather chose to suffer, then that such a miscreant should escape unavenged.

Alexander a pseudomantist as *Lucian* was preparing an accusation against him, rotted lothsomely, and so died miserably eaten up of worms.

Manes, that magicall heretick, or hereticall magician, was in such favour with the King of *Persia*, that he wrote all his portents for true miacles, and his madnesse for divine fury. His sonne falling sick, he committed him to *Manes* his art for his cure. Who confidently undertook it, but fainedly performed it: and therefore perceiving him to be worse and worse, he fled into *Mesopotamia*. Whence the King caused him to be fetcht back, and flead off his skin alive, and filled it with chaffe, and gave his carcase to the dogs.

At the taking of *Constantinople*, the *Greeks* superstitiously bewitched with a prophecy, that a mighty enemy should be possessed of the greatest part of the City; but should be defeated in the market-place, called the Brazen Bull; were both carelesse and dastardly in suffering the *Turkes* to make breaches upon the walls, enter the City, and arrive at the very place: where they were cruelly slain themselves.

Bellanius the great Astrologer, which is said to have given warning to *Savonarola*, to beware of burning: was neither able to foretell, nor to prevent his own great perill, in so plain a manner by the Stars, but that he was most beastly murdered.

35. Of the reformation of Magick, and Astrology, as well in Pagan States, as Christian Churches: with a Caveat (in conclusion) to English-men, for to beware of Astrologickall Magicians, or Magicall Astrologers; as to redeem the old scandall, and prevent the new calumny, of their superstitious addiction to Soothsaying Prophecies and predictions.

Ninus vanquished *Zoroaster*, and in a contempt to his Magick and Astrology, caused his books to be burnt. *Numa*,

Pompeiius, and *Dardanus* would needs have their Magical books to be buried with them. This might be their diabolical envy, or rather the divels own policy, to have them thought, and sought as things prizeable; but it was indeed Gods providence to have them abolished as things detestable. *Hermogenes* his books were burned by *St. Iames the Apostle*. The Emperours *Honorius* and *Theodosius* ordained that such kind of books should be burned in the sight of the Bishops. *Atanasius* speaks of whole volumes that were burnt, even by the consent of the Arts greatest admirers. *Iodocus de Rosa* his conjuring books were burnt by a common Councell. Belike such a consumption hath alwaies been thought and found to be the best way of reformation: and most conformable to that great example, Acts 19. 19.

The *Chaldeans* indigning the many oraculous and divining gods that were set up in severall countries; and presuming to reform all to their own god *Ur*, or *Fire*: they proposed to divers Provinces, that that God which prevailed to confound all the other should be accounted as the only God. To this purpose they carry their Idol *Fire* in a Censer up and down with them, and commit it to conflict with the other Idols of Gold, Silver, Wood, Stone, &c. and it consumes them all. The fame of the *Chaldean Fire* devouring all where it came, coming to the cares of the Priest of *Canopus* (an *Egyptian* god, in whose Temple was taught Magick by *Egyptian* letters; and not unlike Astrologie too, or divining by the Stars, since they have a Star also of that name) this put him upon a crafty device to save the credit of his god. He took a great earthen water-pot full of holes, and stopped them with Wax, and filled it with water, and painted it over, and set it up instead of his God (or rather this water pot was the belly of *Canopus* himselfe so fashioned.) In come the *Chaldeans*, and as the two gods are put to the bickering, the Wax melts, and the water runs out, and so the Fire is quenched: and now is *Canopus* accounted for the victor. After this comes *Theophilus* a Christian Priest to contest with him; and he (by the power and providence of God) makes the very creature Fire to consume all in despite of all magickall force or fraud: and so works the reformation.

The *Alexandrines* not well knowing how to prohibit the Astrologers directly, did it subtilly. They exacted a yearly tribute not onely of the Astrologers, but of all those that consulted

ted them. And this exaction they called *Black-arrivition*, the fooles tribute; thinking that either the charge or the shame of it would thus restrain, if not reform it.

Augustus gathered up here and there all the fatidicall books he could; and those that were spread abroad under none, or no apt authors, he caused them to be all burnt, to the number of two thousand: and onely retained the *Sibylline* books, and them too with choice, commanding that even they should not be lookt into by any others but the *Quinddecenvirs* onely.

In the too long protraction of the second *Punick* warre, their religion became so distracted by the turbulencies of the times, that all sexes, ages, and degrees of people turned sacrificers and vaticinators. Complaint hereof was brought to the Senate; and they laid the blame on the inferior Magistrates for not inhibiting them. At length the businesse was committed by the Senate to *M. Æmilius*, the *Urbane Prator*, who made proclamation, that whosoever had any books of vaticination, or written Orisons or arts of sacrificing, letters, &c. that they should bring them all to him within such a day. And thus he freed them from such confusions as were crept into their religion.

As they were plowing in the field of *L. Pællius* the Scribe, certain books of *Numa* were there found in a chest of stone. Which *Q. Pællius* the *Urbane Prator* hearing of, sent for them; and reading onely the summe or contents of them, and observing that they tended to the utter dissolving of religion, told *L. Pællius*, that he intended to burn them. The Scribe appealed to the *Tribunes* of the people; they referred it to the Senate: where it was decreed, that the Pretor should keep his vow or resolution; and so they were burned by the *villimaries*, or sacrificers themselves, in the sight of all the people.

It being related to the *Fasters*, by *Quintilian* a Tribune of the people, concerning a book of the *Sybil*, which *Caninius Gallus* a *Quinddecenvir* would have received among the rest of the prophecies; *Tiberius* hereupon sent letters to the Senate, severely checking at *Caninius*, who being versed in the ceremonies, would admit of an ode or a charm, whose authour was uncertain; which the masters had not read, nor the Colledge approved: putting the *Fasters* in mind of *Augustus* his edict, to carry all such to the *Urbane Prator*: and that the *Sibylline* verses, belonged to the care of the Priests, to discern which were true, and

and which false. And that they should especially acquaint the *Quindecemvirs* therewith, and not transact any thing rashly in a cause of religion.

Under *Valentinian*, one *Hilarius* a Car-man was brought before *Apronius* the præfect of the City; because he had committed his sonne to a venefick, necromancer, or sorcerer, to be brought up or traded in such arts as were interdicted by the laws; and was therefore condemned.

Amantius an aruspick was solicited by *Hymetius* to sacrifice for depraved and maleficall intents: which being proved by papers found in his house, the consulter was banished, and the practitioner condemned.

Lollianus a very young magician, being accused, that he had written a book of pernicious arts: for feare that *Maximinus* would banish him, appealed to *Valentinian*, who more grievously punished him.

Palladius a veneficke, and *Heliodorus* a genethliacke, or one that interpreted fate by genitures, were therefore accused before *Modestus* the prætorian præfect. *Palladius* impeached *Fidusius*, *Præfidatis*, *Ireneus*, and *Pergamius* for their abominable charms. *Fidusius* confesses his vaticinating malefice, and joyns with him *Hilarius* and *Patricius*. *Pergamius* accuses many thousands as conscious of the same arts. *Hilarius* and *Patricius* confesse the fortilegious fact, with all the circumstances. Wherefore all these, and many other Philosophers are punished with fire and sword; as *Pasiphilus*, *Diogenes*, *Alypius*, *Simonides*, and others. And last of all, that no mention might be found of these unlawful arts, innumerable books and volumes are all heaped together, and burnt in the Judges sight.

Under *Manuel Commenus*, one *Araon* was accused, in that there was found in his house the image of a Tortoise, and within it the picture of a man chained, and pierced through the breast: and that he carried about him the old conjuring book that was called *Solomons*; which while he read it, legions of devils would appeare, and ask him wherefore he called them, and would quickly execute his commands. Of which being convicted, he had his eyes put out, the usual punishment of those times.

Sicidites about the same time was impeached, for casting prestigious mists before mens eyes; and for sending out his devils to terrifie and torment men. The same man sitting by the water side

sider with some of his companions askt them what they would give him, and he would make the Boatman (that then pass'd by with a load of earthen vessels) to break all his own wares, with his own Oare? Something they promised him, and he muttered a few words, and it came to passe accordingly. The man being askt after that, why he was so mad as to break his wares? answered, he thought he saw before him an ugly great Serpent ready to devoure him, which still crept neerer to him the more he struck at it, and when all his pots were broken in pieces then it vanished. For this and other ridiculous pernicious tricks, he was served as *Araon* was, *sc.* had his eyes put out; an apt punishment for all peepers, and Star-gazers.

In vain was all the Pagan reformation of Magick and Astrologie. For they put the Artists or practitioner away with one hand, and pull'd them to them with another: witness the edicts of *Augustus*, *Tiberius*, *Nero*, *Vitellius*, *Domitian*, &c. and their own repealing acts, and especially the *Senate* that banished *Mariba* the *Syrian* propheteffe: and yet a little after retained and embraced *Batabacus* a predicting diviner. The *Historian* therefore said wel and truly on both parts. This kind of men, treacherous to Potentates, and delusive to all consulters and considers, are alwaies inhibited our City, and yet alwaies retained in it.

I say no more of Imperiall edicts: nor of those after the Emperours became Christian; nor of provinciall Lawes, nor of municipall Statutes; nor of generall Councils, nor of Ecclesiasticall Canons; nor of Fathers sentences, &c. All these are sufficiently collected against them. I onely conclude with an animadversion to our own Countrey-men.

Pliny (writing of Magick) saith, that in his daies the Art thereof was highly honoured by the *Brittaines*, and the people of that Nation so deeply devoted thereunto, and the practices of it performed with such complements of all ceremonies, that a man would think, the *Persians* had learned all their magick skill from them. And in truth our own histories report, that the first Rulers of this Land, were Magicians, Astrologers, Diviners, (such as were *Samothres*, *Magus*, *Sarron*, *Druis*, *Bardus*) and that under a colour to teach men the knowledge of the Stars: they brought men to the worship of the Stars. Yea, & that they

they thus begat here their sects of *Samarbeans Magicians*, (In so much as the *Persians* have been thought to have borrowed their word *magi* from hence.) *Sarronides*, *Druides*, *Bardites* or *Bardians*: and these kinds of sects were propagated amongst us, till the preaching of *Eugatius*, and *Damianus*, in the time of King *Lucius*: and then they began thus to be abolished, and put to flight. What? two Preachers put down so many sects of Magicians? What a shame and misery were it now, if one Society of Artists should set up themselves to pull down so many preachers of the Gospel? *Philip de Caminees*, speaking of foolish fantastick prophecies, saith, The *Englisbmen* are never unfurnisht of such, from the cabalisticall disposing, and expounding of certain letters. What would he have said, if he had seen his own *Frenchman* translated amongst us? Again, he saith, The *Englisb* attribute much to prophecies and vaticinations: and alwaies are weak, when they treat of hard matters, to produce some such kind of thing. Which, for all his reputed sobriety, we cannot but take for a calumny. Who doe unanimously professe (against all *Merlinicall* arrogators, prorogators, derogators) that we are of the mind of *William of Newborough*; that sharply inveighed against *Geffray ap Aribur*, for adventuring to divulge under the name of authentique prophecies, the deceitfull conjectures, and foredeemings of one *Merlins* a Wizzard; and adding thereunto a great deale of his own. And doe herein approve of the *Councell of Trent*, for inhibiting the publication of *Merlines* books. Although we take them to be (as some of their own said of them) like the *Astrologers*, who to save their *Phenomena*, fram'd to their conceit, *Ecoentretes*, and *Epicydes*, and a wonderfull engine of orbs, though no such things were, &c. We also doe commend the many wholsome Laws, imperiall and municipall, among Christians and Heathens, that have been justly enacted against them. And doe advise them not to make slight of the Ecclesiasticall penances; however not to neglect true repentance. Otherwise we could wish that our owne Statute-laws were but duly executed upon the severall kinds of them. And then should we have the Magastromancers posed and puzzel'd indeed, that is, not onely confuted, but confounded.

Falicitet,

Cum Deo, conclusum est contra Mag-astrologos.

Amen.

CHAP. XVIII.

18. From the fatuity of Fate.

I. **W**Hether the very word, tearm, or name of *Fate* and *Fortune*, be not of Paganish origination; and withall, of ſuperſtitious derivation and acception? As *Fate* or *fatiation*, from præſation or fore ſpeaking. And (I pray) whoſe ſpeaking? not Gods, but the ſtarres; nay, not the ſtarres, but the conſtellated *Oracles*: For theſe were the firſt *Faticanes*, and their hills, or cells, the firſt *Vaticanes* that ere were heard of. Although I rejoyce not much in etimologizing, neither do account an argument from the *Notation* to be very ſtrong, eſpecially in names of humane impoſition: Yet ſomething may (not amiſſe) be affirmed or denyed, from the notation of the name (though it be not ſo exquisite, but alluſive only) keeping the principall letters, and comming neer to the nature of the thing. Let them therefore give me leave a little to play upon the word: and if they will undertake to doe otherwiſe; let others judge if they be not more ridiculous. *Fatum à fando; vates, quaſi fates, à fando, vel à φάνω; Fatuus à fando.* Fate, and Fatories, and Fatiſoquiſts, and Fooles, all taken from talking they know not what; *μῶτες, μῶρις, μῶρος, and μωρός*, why any of *μῶτες*; and not all rather of *μὴ ὁρίω*? in as much as fatidicall men, and Fooles, both fore-ſpeak many things, but fore-ſee nothing, *Ἐμπαρμῶν, vel ἑμπαρμῶν, διὰ τὸ οἶσιν, vel τὸ οἶσαν, καὶ τὸ μανῶν, vel τὸ μανθῶν*; of making furious and phantaſticall both connexions and Predictions; *vel quaſi ἐν μανῶν-μῶν*, ſuppoſing the hand or power of the Moon, or cœleſtiall bodyes, to be therein; *vel ὡς μῶτες-μῶν, ſive μανθῶν*, doubting whether the cœleſtials doe ſignifie or preſage any ſuch thing, yea or no; *vel ὡς μῶτες μῶν*; whether moneths, or dayes, or years, doe indeed diſtribute ſuch things as they prognosticate; *vel ὡς μῶτες μῶν*, whether there be any ſuch part or lot indeed; *vel ἐν μῶτες μῶν*, whether there be any ſuch thing as Fate in deſtiny remaining; *vel quaſi ἢ μὴ ὁρίω*, a thing not coherent, congruous, convenient, neceſſary. But why not of *ἑμπαρμῶν*, rather than of all the reſt? ſave that there is nothing in

this their fatall Destinie, to be loved or desired, *Sic μηχανήμην, quare non à μηχανῶν, μηχανῶν, ὁ μηχανήμην, æque ac à μηχανῶν, ὁ μηχανήμην?* Take them one as well as another, and then they note all together, that Fate may as easily be occurred, and prevented, as that it must necessarily have its fact or finishing. And that it may as well be passed by, as passe upon. *Sic τὸ γὰρ, à τὸ γὰρ, τὸ γὰρ,* happening any way; *vel ἀπὸ τοῦ, because of every ones own fabricating or making; vel quasi τὸ ἐν τοῦ, as a thing (at best) but in a mans* vovves, wishes, or desires, rather than in any reality. *Sic Fortuna quasi fortuna, à vertendo,* of turning every way. *Vel quasi forte una;* peradventure something, peradventure nothing. But to cease from descanting upon names, the very nature of both these hath alwaies caused the learned to call them the *Αὐτομάτα*; the most vain and foolish things of themselves, that a man could either fear or confide in.

2. Whether Fate or Fortune ought once to be named among Christians? And how many eminent Saints of Gods Church have retracted, and repented that ever they have so done? And how many of them have, and do daily warn men to be wary, how they rake the heathenish termes out of their ashes, and translate them into the Church of *Christ*? Not that they are litigious about termes, or scrupulous of titles: But because the word of God hath not a word, nor a syllable, nor a sound, nor a signification of either of them; if it be rightly translated or understood. And because neither of them can be of any edification to the Church of God: but the use of them is a prophanation both of his Word and Church.

3. Whether there be any such thing as Fate in nature, or in the world? And whether they that determine for it, doe aptly distinguish it: or in the determination abstract and exempt it from the very hethenish originall and acceptation? And whether all their distinctions of Fate be able to discern it, for a solide and sober truth, in any part or respect? The *Theologicall* fate is abusive; for that's not paganish fate, but divine providence. The *Naturall* fate is superfluous; for that need be called no more but natures common order. The *Stoicall* fate is superstitious, for that binds all things, persons, actors, (in heaven or earth) to an ineluctible necessitie. The *Chaldaicall*, *Mathematicall*, or *Genethliacall* fate is worse than all the rest, as adding to them all a sydereall or constellationall

nall fancy. But what kind of Fate call they that which they make to fit in the middle, and as it were hover in the balance, betwixt the desultory levity of an indifferent casualty; and the presultry temerity of an urging, and inevitable necessity?

4. Whether Fate or Fortune doe not mutually take away one another? For necessity and contingency have alwayes been held as contraries and inconsistent. Else to what end were all those disputes betwixt the *Stoicks* and the *Epicures*? Bat why then doe so many Authors speak of both these so promiscuously? And why doe our *Fataries*, and *Fortunaries* so confound them: especially in their prognostications, or predictions?

5. Whether the *Philosophers* have been more serious than the *Poets*, about the *series* of Fate? As for the *Poets*, what child smiles not to read the pretty fictitious of the three *Fates*, or *fatal Sisters*; *Clotho*, *Lachesis*, and *Atropos*; yea, or of *Nonna*, *Decima*, and *Morta*; and of their names, derivations, progenie, order, and offices? As for the *Philosophers* (*Stoicks* and *Epicures*,) It were long to tell, how featly they have tost both Fate and Fortune, too and fro in their sundry argumentations, assertions, definitions, descriptions, opinions, &c. But (better than all their earnest) it is excellent sport which they make (in their Mythologies, Apologues, Hieroglyphicks, &c.) with *Fortunes wheel* and *kern* on the one hand: and *Fates Distaff* and *Spindle* on the other.

6. Whether argue the more strongly; the *Stoicks* against Fortune, or the *Epicures* against Fate? Me thinks the *Stoicks* (for all their gravity) doe but rayl, when they call her the Goddess of fools, an empty name, a versatile wind, a short Sunshine, a sudden tempest, a muddy torrent, a fools paradise, a labyrinth, &c. Reproaching her for blind, deaf, mad, brutish, instable, treacherous, envious, cruell &c. Querulously accusing her for playing with her own gifts; and sporting her self with humane mortality and misery: turning all things upside down; corrupting her own nature; or rushing upon her very self; repenting of her good, rejoycing at her evil; taking the stronger part; regarding not virtue, but power; answering those more, that dare, than that implore her; carrying on things against reason, prudence, counsell, virtue; most deceiving where she is most trusted; fooling all she fosters; smiling and killing at once; tempering her hony with poyson; immoderate both in good and evil; strangling at last her own nurfplings; exalting

and depressing; giving and taking; dealing indiscriminately; satisfying the greedy, more than the needy; giving unto many too much, to none enough; now a mother, now a stepdame; when most flourishing or flattering, most feeble; and making but the more unhappy, for having been acquainted with her happiness. But (in my mind) the *Epicures* (for all their levity) reason better. For though they might return the many invectives against *Fortune* upon *Fate*, yet they soberly argue thus; If there be necessitating and enforcing fatation upon things, must not such a thing be done by a man, whether he be instructed or exhorted to it or no? nay, shall he not doe it whether he will himself or no? Is not the destinating decree enough to bring all things about, although there were neither command, nor care to goe about it? Does it not robb all rationall creatures of mind, will, counsell, deliberation, to tye them up to inevitable necessitie? How then are their proper motions reserved, not only to rationalls, but to every moving creature? What naturall series of causes can there be betwixt intellectualls, rationalls, spiritualls, animals, inanimates, and artificials? Is it not ridiculous to make an indissoluble series, or conjunction of causes, where (besides a deity) reason, and accident are ever and anon making an interruption? Who will say, that all things are concluded by, and included under *Fate*? Is there not much arbitrariness, whether one man will beget another, or no? and much more, whether one man will kill another, or no? How can there be so much as a naturall fate or necessity over men, when we see they are not all carryed one way: as things of one nature or kind (beasts, birds, fishes, flies) are? but men (although of one nature) are carryed diversly, as their wits and affections lead them. Were people have sundry Lawes, and they duly executed; how are they led along by their convenient edicts, rather than by the fatal decree of the Starres? Are the lawes of men and fate repugnant? and are these more prevalent than they? If all things be necessarily bound under *Fate*; what can be subject to reason, will, nature, occasion, time, manners, prudence, counsell, society, contingency, casualty? Must not mens sins and vices be necessary also, and enforced? Why should he be punished for offending, that is not able to resist an impelling force? Is he to be blamed, that is not of his own power? we may commend vertue, but what praise of the vertuous; not so by labour and industry, but by fate and necessity? Doe not the Authors of *Fate*

goe

goe, and come; speak, and keep silence; offer, and forbear; consult, and deliberate; procure, and prevent; exhort, and dehort, praise, and dispraise; reward, and punish? and why should they doe all this, if they did believe their own doctrine of Destiny? Why should men study or labour, if their fate be sufficient to make them both wise and rich? How many things are not as the Fates will, but as we will our selves? Have the Fates determined that a man shall have children, that will not marry, nor once touch a woman? that he shall be wise, that will not learn? that he shall be liberall, that will not give? that he shall be drowned, that will not come neer the water? that he shall dye in a strange Country, that will not travell? If Fate have appointed a wound, or a disease to the body, is there not a medicine and meat to cure it? but if it could intend any evill upon the soul or mind, yet is there not education, and discipline to prevent it? Many things may be effected besides nature: may they not much more then besides Fate? If every man may fabricate his own Fortune, why not also contrive his own Fate? If Fate had never had name, or nature, or power, would things have fallen out otherwise than they doe fall out? why then should Fate be inculcated, since (without Fate) there is Nature and Fortune, to which all things (necessary or casuall) may be aptly referred? In this old Philosophicall dispute, what easie Moderator would not give this censure? That either side hath said sufficient, to overthrow his Adversaries opinion; but neither of them enough to establish his own.

7. Hath not the constellatory Fatation introduced so many starry Gods into the world? Yea, made so many providentiall, and tutelary Gods and Goddesses (some *Select*, others *Ascriptions*) to have a hand in the whole administration of the Universe? But particularly so many *Geniall* or *Genitall* Gods and Goddesses, and their sundry ordinations and offices at every mans geniture. As of *Janus*, *Jupiter*, *Saturn*, *Genius*, *Mercury*, *Apollo*, *Mars*, *Vulcan*, *Neptune*, *Sol*, *Orcus*, *Liber Pater*, *Tellus*, *Ceres*, *Juno*, *Lucina*, *Fluona*, *Luna*, *Diana*, *Minerva*, *Venus*, *Vesta*. Moreover, *Vitumnus*, *Sentinus*, *Mens*, *Mena*, *Iterduca*, *Domiduca*, *Abaona*, *Adeona*, and *Dea Fatua* too, not of the least ordination and operation, either in the birth, or life, or death? And no marvell that they make so many *Consent-Gods* goe to the fate of a Man: when they will have so many to be busie about the fate of an herb. As *Scia*

fatally president of the sowing; *Segetia* or *Segetia*, at the coming up of the Corn; *Nodus* or *Nodus*, at the knitting or knotting; *Volutina*, at the involving of the leaves; *Patellina* or *Patellina*, at the opening of the blade; *Proserpina* at the budding; *Hosfilina*, at the equall shaping of the eare; *Flora*, at the flourishing; *Lasturtia*, at the nourishing; *Tutilla*, in the keeping; *Matura*, or *Matura*, at the ripening; *Messia*, at the mowing; and *Runcina*, not only at the weeding, but at the plucking up by the roots.

8. Whether Fate be one or many? If it be one simply, then what needs any reduction? if it be many, why is it not reduced to one? And then, in vain is that done by many, which may be done by one: and it is prophane, to ascribe that to many, which ought to be ascribed to one. If it be one truly, then is it undivided in it self, and divided from all others; which how can that which is a *series*, or connexion of so many things, be? especially having its inherence in movables or mutables. If it be but one by accident, why should it imply all under a necessity? If it be but one by aggregation, collection, connexion, so are things fortuitous as well as fatall. Besides, such an unity is in the meanest degree of entity. Wherefore then should it order, and subordinate things of a more perfect degree than it self? If it be many, or a multiplicity; then is it unequal, indeterminate, uncertain, and next to a nullity. If it be one, why then do they make it so diverse, according to divers conjunctions and constellations? If it be many, how can they make any certain and particular pronouncing upon it?

9. Whether that they call Fate, be in the first, or among the second Causes? If in the first, that is as much as to make it equall unto God: If among the second, then is it inferiour unto man. For among second causes, and especially in involuntary actions, and all such as fall under humane counsell and deliberation; the intellectuall mind, and rationall will, hath no superiour. And what more contrary to the order of nature and creatures, than that the lesse noble should be disposing, and governing those more noble than themselves?

10. Whether there be a fatall necessity upon all acts or events? If upon all acts, where's Liberty? if upon all events, where's contingency? And whether upon these, both good and evil? and that whether naturall, civill, or spirituall? If upon naturall acts and events;

events, good, or evil; then what use of means either to preserve, or to prevent? If upon acts civill, and good; what merit? what praise? if upon acts civill, and evil; what laws, what punishments? If upon events civill, and good; what thanks? if upon events civill, and evil; what hopes? If upon acts spirituall, and good; what free grace? if upon acts spirituall, and evil; what free will? If upon events spirituall, and good; what free bounty? If upon events spirituall, and evil; what free mercy?

11. How can there, or why should there be such a thing as Fate, imposing a necessity upon actions, and events? when as divine providence it self doth it not: so as to exclude liberty, contingency, or casualty from things. But works with second causes according to their own motion, and manner. Permitting sometimes their exuberancy, sometimes their deficiency: preserving to them their sundry orders, offices, and degrees of efficiency. Suffering the remoter causes, or agents, to be impeded by the more proximate; that all effects might not be taken for naturall, and necessary; but that his own free disposing might appear. Although nature, and every naturall agent, be of it self, and ordinarily, determinated to one effect; and to the producing of it after the same way: yet he suffers it to be impeded by one debility, and indisposition, or another (either to come to pass otherwise, or else to be altogether prevented) that so he might preserve a contingency in all naturall causes: to the intent nothing might be thought absolutely necessitating, but his own will and pleasure above. Much more doth he confirm a freedom to the rationall will; not only that good may the more chearfully be done, and accepted; but the evil also that is done, or suffered; may not unjustly be imputed to providence, because of a necessity imposed.

12. If fate be (as they define it) the *Series*, order, nexure, ligation, complication, constitution, disposition of second causes, &c. what feeble things are all those seconds put together without the first? what can their own motion work to, without his speciall concurrence? what if he work not with them? what if without them? what if against them? Leave them to themselves, and what knot in a rope of Sand? Can there be a perpetuall series, or indissoluble connexion betwixt causes so disparate, yea so adverse, as naturall, internall; necessary, and arbitrary, adventitious, accidentall? yet after this order is fate oftentimes finished.

A languishing man not only consumes away within himself; but the ayr, meats, drinks, poyson, act the fatall consummation. To an ordinated destiny of an unfortunate end; comes in inordinate fire, water, a fall, a gun, a sword, an unlucky hand, &c. and hath not this necessitating fate now the complement by accident? and is there not a casuall intervention (of more force to the fatall effect) than all the causall connexion? How many accidents fall out fatally, that can have no second cause ordinatly assigned to them; much less prospected in them (but must be referred meerly to divine will and pleasure) unless you will have accidentall instruments (that interven inordinately) to be such?

¶ 3. The *Physicall* fate they will have to be a series of pure naturall causes, &c. (*viz.* betwixt the stars, the elements, the temperament, the inclination, the manners, the action, and the issue or event) now where are all these causes knit together? in the efficient, the form, the matter, or the end? How are they worthy to be called causes, or so proved? How are they pure, naturall, and necessary causes; when some of them are voluntary, and contingent? what connexion of them is that, which carries on prime, and second causes; naturall, and voluntary; necessary, and contingent, with one fatall force, or inevitable agitation? what series is that which (as hath been said) is so often interrupted? what copulation betwixt the first, and the last; when as (by their own confession) the stars are not the causes of all events; neither doe all those effects fall out necessarily, whereof they are the cause; How are they fatall then; or their complement of fate?

¶ 4. Whether in the *series* both of fate, and of fortune (although two contraries) Astrologers have not delivered the same order, and connexion of causes (as the stars, tempers, manners, actions, events) or else what difference doe they make between them? Nay wherefore doe the same Authors speak of fate, and fortune so promiscuously, and indiscriminately? (especially in their prognosticating, or predicting way.) Is it not because they are not able to distinguish them? Or is it not because they are conscious of a fortuitousness of event, even in their strictest fatality?

¶ 5. Whether (in the series of fatall causes) the effect doth follow the universall, indefinite, equivocall, and remote: or else the univocall, proximate, specificall, and particular cause? And which of these is that which doth determine, and distinguish the effect?

Does

Does not a man generate a man ; and a Beast, a Beast ; what ever the position of the stars be ? Those that have been borne in the same region, at the same moment, under the same position ; have they all been the same ? nay, how divers have they been (for all that) in their ingenies, their fortunes, and fates ? And why so ? but because they have taken their severall affections, and inclinations from their particular causes ?

16. As for second causes, means, agents, instruments ; seeing *God Almighty* makes use of them, to bring his own purposes to pass (not out of any defect, or necessity ; but to make his own efficiency the more perceptible.) Yee seeing he oft times renders the most noble, and convenient means ineffectuall, and uses the meanest, and unaptest of them, to the producing of very eminent effects ; Why then should we be bound to lurke at that order, which *God* himself observes not ? why should our faith be taught to respect, or rest upon the middle things ; in a prejudice to that providence, which is the absolute beginning, and end of all ?

17. Whether the second causes be not ordained as the remedies, rather than as the means of fate, or fortune ? providence it self that has determined such an accident, or event, has it not also ordained second means, to help, and relieve, in such a case ? wherefore are the creatures, and their offices created to such ends : if they be not to be used to such ends, for which they were created ? what ever the fate, or fortune be ; is there not a naturall Law (imprest in every creature) to labour for the conservation of it self, both in its being, and well being ? To what end hath *God* given men a mind, will, reason, affections, counsell, deliberation, science, art, observation, experiment, means, instruments, &c. but as well prudently, and diligently to discern, procure, fortify, prevent, remedy ; as thankfully to accept, or humbly to submit ? Hath not the *Spirit of God* secretly, and sweetly suggested to his dearest children (in their sudden, and extraordinary perils, and perplexities) even present advices, and succours ; besides the inward consolations, and confirmations of his grace ? yea, is not this one cause why men are kept so ignorant of future accidents (and of their utmost issues, after that they are already happened) that men might not only prepare for them ; but make use of such means, as *God* himself hath prepared against them ? Otherwise, should they not tempt *God*, in a neglect of them ?

18. Whether there be not in the whole course of nature, in the universall world, and especially throughout the whole Church of *Christ*, farre more effectuall causes, means, orders, connexions, rules, guides, guards, helps of life, of health, peace, libertie, society, &c. for counsell, actions, passions, accidents, events, than the cœlestiall bodies can possibly be? ought these then to be respected more than all they? or yet in comparision to them?

19. Who is able to bring into one *series*, or can reconcile to truth the old Philosophicall opinions, about the exercise, or execution of Fate, by second causes? As whether by Angels, Spirits, Geniusses, Demons, Devills, by the Soul of the world, by the Souls of men, by the totall subservience of Nature, by the motions and influences of the Starres, and cœlestiall bodies, by sensible agents, by artificiall instruments, yea, and by very accidents and casualties? Christians know, and acknowledge all these creatures to be the ministers, or instruments of providence. The Angells doing his will, are the more eminent ministers both of his mercies and judgements: administering not only in temporalls, and in spiritualls, but likewise to eternalls. And if it be so as Philosophie sayes, that they are the *Intelligencies*, that move the cœlestiall orbes, then have they an ordination over the administration of the Starres. The Devills are not only permitted, but wisely and justly used in the execution of temptations, tryalls, judgements. (But how comes in Fate and Fortune? who can tell? unlesse they intrude among the Devills, and be indeed of their soysting in.) As for the heavenly bodyes, they are to be confessed, as of Gods ordination and employment in their order, light, motions, and prodigious appearances. But he makes speciall use of mens reason, understanding, wills, affections, memories, counsells, deliberations, policies, vocations, societies, arts, artifices, Lawes, Customes, actions, and experiments, in the government of the world: and yet more especially their gifts, graces, duties, offices, services, in the governing of his Church. Last of all come in the whole hoste of creatures to act here as he hath ordained. Now what fatation, or fatall necessitation to man, among all these? Angels or Devills can but inject into the mind: they cannot compell, nor yet incline the will. That's only for the infinite power of God himself to doe, men (as to naturall, civill, and morall acts) are still actors in their own liberty. As for bodyes (Cœlestiall

or terrestriall) they work directly but upon bodies only : and the terrestriall are held, and found to be the more proximately, particularly, and sensibly disposing. Besides the friendship and hatred, the compliance and adverseness of men ; is not the service, or disservice of the brute creature ; the vertue or venome of an herb or minerall ; yea, the defence or offence of a sword, a knife, a spear, a gun, a club, &c. are not all these more sensibly apprehended, to be more neerly advantageous or prejudiciall to health or sicknesse, riches or poverty, honour or disgrace, prosperity and adversity, life or death ; than are all the joyn't benevolences, or malevolencies of the fatall Starres ? If therefore a fatidicall prognostication may be made from the Caelestiall : why not rather from the terrestriall motions ?

20. Whether Fate be above the Starres, as their governour ; or else under them as their minister ? If above them, why make they the starres to be the causes of fate ? For so they must needs be superiour to it. If under them, how then are the starres themselves subject to fate ? for so they must needs be inferiour. How then should the starres dispose of others fate, that are not able to dispose of their own ? Is it for creatures (terrestriall or caelestiall) to perform that to others, which they are not able to preserve to themselves ? Ought not therefore such a disposition to be referred solely to him, that hath the ordination, and gubernation of all things (both in heaven and earth) simply, freely, eternally and immutably in himself ?

21. How can the fatall series of causes be from the starres ? when as the starres themselves are not causes, as in humane and arbitrary actions. Not causes, where they may be signes ; as of things already done, and past. Yea, God himself may signifie many things, whereof he is not the cause : as in evill, and sinfull actions. Nay, have not the fatidicall Vaticinators themselves made many fatall signes, which could never be causes, nor yet once come into any series, or necessary connexion ? As in their *aruspices*, and *auguries* ; from the entrailles of beasts, flight, and noise of birds, &c. as also from lots, dreams, prodigies, casualties, yea and physiognomies, &c.

22. How can the starres be the first in the fatall series of second causes ? When as (of all creatures) the spirituall, intellectuall, or ratiounall are the supreme : and the corporall, animate, or inanimate,

mate their inferiours. Now the starres are both corporeall, and inanimate; Spirits, and souls; as they have more similitude to, so they participate more vertue of divine providence than all other creatures: For they are both the cognoscitive, and the operative instruments of providence, which the other are not. For these being but the executive only: may either be directed, or diverted by the intellectuall, and ordinative. As acting of themselves with liberty, deliberation, discretion observation of right rules, application of fit means, and intention to a due end. And therefore are the more eminent ministers of providence, than all things else, in heaven or earth.

23. Whether any such cut as fatation, may be properly sayd to be in, or from the starres? For fatation imports a primordially law or decree; not an influence only, or effect: what sacrifice is it then to ascribe that to the instrument, which is only peculiar to the principall agent? Since it is for instruments (especially the inanimate) not to ordain, but execute only, (Yea, it is a question, whether there be any fatation even in fate it self?) it being accepted and discerned, not for a seminall disposition, but for an ultimate execution: and that inherent in the moveable or mutable subject. Wherefore, seeing fatation is neither in the starres, nor in fate it self: whether can any thing be sayd to be fatall with respect to the starres? For the starres are but second causes. And with respect to all such, some things may be sayd to be naturall, some things arbitrary, some things indifferent, some things contingent, some things uncertain, some things casuall: but few or none fatall.

24. Whether it be in the power and validity of the celestiall bodies to impose a fatall necessity, either upon humane actions, or yet upon naturall things? For if the starres be any such causes; then must they cause principally of themselves, intentionally, directly, immutably. Now how can they be principall causes; when providence is above them? how of themselves; when they work not upon humane actions but by accident? how intentionally; since they want a mind, or soul? how directly; when they operate upon humane actions but indirectly? how immutably, when their ordination or disposition may be impeded? Again, were they thus acting; then should there be no contingents, or accidents; no libertie, or free actions, nor prevention of any events or issues; no particular causes should be defective; nor distance of place, nor indisposition.

diſpoſition of the mean; no neglect of the means, no endeavour to the contrary, or oppoſition ſhould be available: nay, not only the underſtanding, but the will ſhould be tyed to corporall organs and matter; yea, and the ſtarres ſhould not only be of ſufficient, but of infinite power.

25. How doe the celeftiall bodyes work ſo fatally upon theſe inferiours: when as they here operate not upon a neceſſity, as to the producing of the effect. For albeit their impreſſions be naturall; yet are they not received, but according to the manner of the receivers, which are fluxible, and not having themſelves ſtill after the ſame way. Becauſe of the matter, that is in a potentiality to many, yea, and to contrary formes. The matter alſo is movable, and corruptable, and may eaſily defect of it ſelf, may be intrinſecally diſpoſed, and extrinſecally impedit. And the ſtarres themſelves are but indefinite, and remote cauſes; to which the effect can never follow determinatly, and neceſſarily, unleſs the middle cauſes be neceſſary; and then they follow them, and not the other. But in the foreſaid ſeries the middle cauſes are moſt of them contingent: and from many contingent cauſes can come no effect of neceſſity, becauſe any one of them, and all of them together, may be defective, and not attain unto their end.

26. Seeing the heavenly bodyes act not upon theſe inferiours, but by their light and motion; and ſo communicate nothing to the matter they work upon, but light, motion and heat: Now why may not all theſe flow from all the ſtarres in generall? And why then ſhould ſuch, and ſuch fatall inclinations, be attributed to ſuch, or ſuch poſitions or conjunctions? And if there be any particular vertues of the light and motion of ſome ſtars, contrary to the vertues of the light and motion of other ſtarres; how is that demonſtrated? And how comes it to paſſe, that they ſhould be operative and effectually one way, in their ſimple natures or qualities: and yet another way in their relative aſpects and poſitions? Is an imaginary relation, or reſpect of more validity, than a reall ſubſtance or propriety?

27. They ſeem to define fate more accurately, that make it to be the ſeries, or connext order of naturall cauſes. Now till they can directly and ſucceſſively deduce thoſe naturall cauſes, down from the ſtarres, to thoſe fatall events: what reaſon is there to credit their propoſition, much leſſe their prognofication? They likewiſe will

have fate (in the best sense they can take it) to digest and distribute all things, according to certain motions, successions, orders, forms, places, times. Now if their fate cannot be well understood, or discerned, without these same abstractions: why are they so confounded at the inexplicableness of the circumstances? Otherwise, why doe they not predict usually the very times and places, together with the fates themselves? Moreover, the first definers of fate, held it to be, not in the superiors, but in the inferiors themselves. Namely, a disposition inherent in the moveable thing: and that urging to an immoveable event. If indeed it be such; ought not every mans fate to be collected from himself, rather than from his Stars?

28. How should the things of fate, and fortune be foretold; when it is not yet (with one consent) told what things they are themselves? Some have gone so high, as to say that they are Deities, or Gods: others are fallen so low, as to make them vanities, and nothing. Some confound these two together: some set them so opposite, as that they make them confound one another. Some admit many things of both (as they say) at the fore-gate: and exclude all again at the back door. Some place them in the beginning, in the middle, in the end of a business. Some make us to be in their power: Some them in our power. Some would have us believe both, but inquire neither. But if they would no inquiry after their nature, and properties: why make they such inquiry into their operations, and effects?

29. Whether fate be mutable, or immutable? If mutable; how is it fate? Is there not then a contingency of fate: as well as a fate of contingencies? If immutable; what hope? what colour? what means? what remedy? Nay, if immoveable; how moves it (as they say) according to the nature, and order of all moveable things? That is to say, with naturall things, naturally; with necessary, necessarily; with voluntary, voluntarily; with contingent, contingently; with violent, violently; with remiss, remissely. And all this, not as a prime, and free; but as a second, and necessary cause. Why may we not as well say, with rationally things, rationally; with brute, brutishly; with sensuall, sensually; with vertuous, vertuously; with vicious, vitiously; with prosperous, prosperously; with adverse, adversely; with uncertain uncertainly, &c. And then, what irresistible law of fate is that, which is fain to conform

form to, and comply with every ones manners, and manner of working?

30. Whether fate be absolute in decree, or conditionate? If absolute; then can it not be otherwise, and what remedy? Nay then is it infinite, omnipotent, eternall, and with superiority? If conditionate (and that not from a liberall dispensation of its own, but a naturall ordination from another) what satisfaction is that then, that comes upon condition? that depends upon others actions, not its own determination? If it be absolute; then is it cruell, and unjust in many things: if it be conditionate; then is it variable and certain in nothing. Set aside the first act, which is the eternall decree; and the last act, which is death: these indeed may be said to be both absolute, and conditionate; but Christians are not taught to call these fate. But take it (as they doe) for the middle act; then can they make it to be neither absolute, nor conditionate.

31. Whether fate, and fatall events follow the body; or the mind? If the body; what difference betwixt the fate of a man, and of a beast? In events (good or evil) who is worthy? who is guilty? And how follow they the mind; seeing the stars (necessarily and directly) make no impression there? Because it is superior, according to the order of nature: and not subject to matter, time, or place: but united to an intellectuall, and spirituall substance; and therefore cannot suffer from corporeall things, although celestiall. Nor can they so exceed their own sphere, and species; as to act directly upon it. And if not upon the intellective faculty, which acts necessarily: much less upon the elective power, which is free; and never acts but freely; nor is subject to fatality, or fatall necessity. For then should the election of the will be no more, but a meer naturall instinct; should be determined to one thing; should act but one way; should have the like motions in all; upon the like representations; should not have any thing in its own power, to discern, deliberate, choose, refuse, &c. but must be carried on, either naturally, or violently, as the Stars doe incline, or enforce?

32. Whether fate, or fortune, be either in good, or evil actions? If fate be in good actions; are they not necessitated, and enforced? if fortune be there; are they not fortuitous, and accidental? And so; what praise of them? what reward? The like may be

be affirmed of evill actions; and if likewise thus inferred; what shame? what punishment? In vitious actions, either fate offers violence to a mans will, or leaves to its own liberty. If the first, is not a mans will to be excused in evill? and if the last, is not every mans will the cause of his own fate? yea, and of the hardest and heaviest fates? For they are such which follow sin, and wickedness.

33. Wherefore should man (or his actions) be made the subject, yea the slave of fate; when as indeed man, as man, is superiour thereto? For fate being but a sydereall service of second causes, must be reduced to the providence of the first cause: and in that reduction, man himself hath place, or preterment, before all the stars of heaven. Because the divine providence receives to it self, or extends it self in a more speciall way, to intellectuall, or rationally: that it doth to all other creatures else. In as much as they excell all others, both in the perfection of nature, and in the dignity of end. In the perfection of nature; Because the rationally creature hath the dominion over his own actions, and operates voluntarily: whereas the other act not so much, as are acted. In the dignity of the end; because the intellectuall creature only, by his operation, reaches to the ultimate end of the universe, *sc.* to know, and love God. But the other creatures touch not that end, by an inspired intention: but only according to some participated similitude. Furthermore, God provides for the intellectuall nature principally, and as it were for selfs sake: and but for all other creatures secondarily, and in order to it. The rationally creature is Gods agent: the other are but his instrumens. Now God cares more for his agents than he doth for his instruments. Yea they are the instruments of this very agent: and he makes use of them either in his practice, or contemplation. God hath more regard to the free, and liberall: than to the necessitated, and servile acts of his creatures. The rationally creatures are the more noble in themselves, and of more neer accession to the divine similitude; and therefore tended by God, before and above all others. They are the more principall parts of the whole universe: to which the less principall are but subserving; as intended for their sakes, and working for their ends. Intellectuall natures have more affinity with the whole; as apprehending all things: else besides themselves: whereas every other creature is but a part, and capable of no more but a bare participation

pation of its own particular entity. Now it is not for the apprehending part, to have an ordaining power over the apprehensive whole. By the course of nature, the rationall creature uses all other things for it self, as either for the perfection of its intellect, the explication of its science, the exercise of its vertue, or else the sustentation of its body, to which the intellectuall nature is united. And therefore it is not for them, to dispose, rule, govern, impell, necessitate him : but for him to observe, rule, govern, dispence moderate, and make use of them.

34. Whether any thing can be sayd to be fatall (with respect to us) till it have taken effect ? For a fatality before it be, is but a contingency to us : and to us a contingency, after it is, is a fatality. Why then should we be bound to believe the prognosticated things of Fate or Fortune before-hand ? yea, though they may have some naturall cause, remotely necessary, or of some indefinite probability : yet is not all this sufficient for our faith in particular ; because, as concerning many such naturall causes, there is in us nevertheless (besides the supreme) a liberty, and power to prevent.

35. Suppose the Fates have destinated one man to be hangd, or kill'd by another ; why should not that be prognosticated from another mans nativity, as well as his own : seeing he also comes necessarily into the series of second causes ? Indeed some of the old genethliacks have boasted to foresee, or foretell a mans fate, or fortune, from the nativity of his parents, Brethren, children, &c. But have not others of them held it for a foolish fancy, that the fate or fortune of one man should lye involved, not only in his own ; but in the constellations of so many mens nativities ?

36. Whether they that suffer the same fate, have the same starres coupling, or compacting thereunto ? *Et è contrà*. Suppose them suffering (and suffering to death, the last line of Fate) for *Christ*, the Gospell, religion, and conscience. Is this fatall destiny also from the starry order, and connexion ? who ever heard that the starres made Martyrs, or necessitated unto martyrdom ? How then hath it come to passe, that young, old, men, women, of severall ages, sexes, nations (and therefore not of the same constellations) have all agreed to undergoe the same event ?

37. Whether that be true Fate, which they would mingle together with providence? and how can divine providence, and Pagan Fate agree? For Providence is the beginning, and continuation of all things: Fate is the end or utter confusion of them. Providence is in the ordering of casualls, as well as fatals: Fate is opposing all things fortuitous; and therefore not disposing them. Providence is an act in God: their Fate is no more but an event upon the creature. Providence is a disposition impendent, or out of the thing: Fate is a disposition inherent, or in the thing. Providence comprehends all things (past, present, and to come) so does not Fate in her connexion of Causes. Providence is in and over all things, from the greatest to the least (good, evill, celestials, terrestrialls, spiritualls, corporealls, universalls, singulars, naturalls, ratiounalls, voluntaries, necessaries, contingents) so is not Fate. Providence is more speciall to one, than to another: but Fate is a necessity to all alike. Providence can work immediarely, without, and against means: Fate can operate nothing but according to her series, or connexion. Providence can act with every creature, reserving to it its own motion (as with free agents freely; with contingents contingently, &c.) whereas Fate hath no way to work but fatally, that is necessarily, forcibly, inexorably, immutably, inevitably. The rules, order, successe of divine providence, are either written in his own book, or in his own breast: and not in the Starres and Planets, as Fate is. The wisdom, justice, power, goodnesse of his providence; all this is written in his own book: the particular successes, issues, events thereof, all these are written in his own breast. Even wile Providence it self is not herein to be discerned or determined before-hand: what fatuous thing is Fate then, that is so obvious and triviall, as for the *Faticanes* to foretell? Is not this difference enough between them, and never to be reconciled; Providence is a prudent counsellor, and will have the particular issues kept secret: Fate is a silly babbler, and will have them commonly foretold?

38. Whether (had it not been for the fictions of Fate and Fortune) there had ever been hatcht opinions and heresies, so prejudiciall to divine providence? and that even amongst Pagans

gans themselves, that had experience sufficient to convince them of the *truth*, and power of it : and of the justice, yea and goodnesse of it in great part. Had the divine providence ever been denyed : if Fate and fortune had not been held for Gods ? Had God himself been implanted under Fate, or made subject to the decrees of it, or slandered for a sloathfull & careless spectator of humane things, and terrene : if they had not confined and limited God to content himself with the reiglement of the heavens ; as if it had been beneath his dignitie and majestie, to vouchsafe to look down to small things, or once to take notice of of what was done here below : but to commit the care and rule of all sublunary and inferiour things, to the starres and celestiall bodies ; as his substitutes and their superiours ? Had prophane and wicked men ever accused providence, and excused their impieties : had they not heard of fatall starres necessitating and enforcing both their wills and actions ?

39. Was not the constitution of Fate and Fortune, first invented in a derogation to God, and his divine providence : and that through a paganish and infidelious scandall at good things happening to bad men here ; and evill things to good men, which had never been excogitated, or had soon vanished, had they been thus Christianly instructed, *viz.* That the all-provident Creator dispenses these middle things with an indifferent hand, as unto creatures. That the best men upon earth, are not worthy of the least of goods things : & may deserve to be involved in the utmost of evill things, that can here befall them. That the wise Disposer knows how to turn these outward good things to the evill, of evill men : and these outward evill things to the good of good men. That this present world is no time of full punishing, or rewarding : but these two precisely pertain to the world that is to come.

40. Admit that either Fate or fortune was so indeed as they preface ; or much more than they can imagine : yet how is the best of them both sufficient to moderate all fond hopes and fears ? Or what is able to doe that ; but a lively faith (voyd of these heathenish superstitions) and assuredly believing, That there is an all-provident God, that only foresees all things necessarie : and to whom nothing is contingent or casuall.

That can, will, and doth work (for the best of his) both with second causes, and exterior means ; as also without them, yea and against them. That binds not the world, much lesse tyes his Church unto them. That hath written his childrens names in the book of life : and much more then (they may be assured) hath numbred the hairs of their heads, as concerning all earthly accidents. That shines, and moves in the Sun and Moon, and starres : and makes their generall influxes more, or lesse effectuell, as he is pleased to adde, or abstract his speciall motion ; or oppose his immediate administration, or interpose the office of his more excellent Ministers, Angells, and reasonable Souls.

C H A P. XIX.

19. From the affinity to Witch-craft.

I. **W**Hat difference betwixt *Astromancy*, *Magomancy*, or *Magastromancy* (as touching a forceroous both superstition and operation) and all these after-named? viz.

Stareomancy, or divining by the Elements; *Aeromancy*, or divining by the ayr; *Pyromancy*, by fire; *Hydromancy*, by water; *Geomancy*, by earth; *Theomancy*, pretending to divine by the revelation of the Spirit, and by the Scriptures, or word of God; *Demonomancy*, by the suggestions of evill Dæmons or Devills; *Idolomancy*, by Idolls, Images, Figures; *Psychomancy*, by mens souls, affections, wills, religious or morall dispositions; *Antropomancy*, by the entrails of men, women and children; *Theriomancy*, by Beasts; *Ornithomancy*, by Birds; *Icthyomancy*, by Fishes; *Botanomancy*, by herbs; *Lithomancy*, by Stones; *Cleromancy*, by lotts; *Oniromancy*, by dreams; *Onomatomancy*, by names; *Arithmancy*, by numbers; *Logarithmancy*, by Logarithmes; *Sternomancy*, from the breast to the belly; *Gastromancy*, by the sound of, or signes upon the belly; *Omphelomancy*, by the navell; *Chiromancy*, by the hands; *Pedomancy*, by the feet; *Onychomancy*, by the nayles; *Cephalonomancy*, by brayling of an Asses head; *Tuphramancy*, by ashes; *Capnomancy*, by smoak; *Livanomancy*, by burning of Frankincence; *Carromancy*, by melting of Wax; *Lecanomancy*, by a basin of water; *Caroxtromancy*, by looking-glasses; *Charitomancy*, by writing in papers; *Macharomancy*, by knives or swords; *Chrystallomancy*, by glasses; *Dactylomancy*, by rings; *Cofeinomancy* by seives; *Axinomancy*, by Sawes; *Cattabomancy*, by vessells of brasle, or other metall; *Roadomancy*, by

starts; *Spatalamancy*, by skins, bones, excrements; *Sciomancy*, by shadows; *Astragalomancy*, by dice; *Oinomancy*, by Wine; *Sycomancy*, by Figs; *Typmancy*, by the coagulation of cheese; *Alphitomancy*, by meal, flower, or branne; *Critomancy*, by grain, or corn; *Electromancy*, by Cocks or Pullen; *Gyromancy*, by rounds or circles; *Lampad-mancy*, by candles and lamps; And in one word for all, *Nagomancy*, or *Necromancy*; by inspecting consulting and divining by, with, or from the dead. The question is not about the difference of all these (from the first, to the last) in matter, instruments, ceremonies, or circumstances; but whether they be not of like maleficall sorcery, for main substance, and formality? And whether divining by the Starrs and Planets; be not a cause inclining and disposing; at least an occasion inviting, and encouraging (what through imitation, estimation, toleration) to all these sorts of forcerous divination, and the like?

2. Whether there be any kind of Magick simply so naturall, or laudably so arted: as many serve to abstract it from the maleficall, and diabolicall? For though there be many occult qualities and miracles of nature, and actives and passives there, which perfectly known, and fitly applyed, might help to work wonders, without either tempting of God, or the Devill: yet because of the difficulty of such things; and not that alone, but their uselesnesse: and because of mens ignorance, and for all that, their curiosity; and because of the Arts insufficiencie, and besides that, the fallacie; and chiefly because of Satans privie suggestions, and delusory seducements; the study and search after these things proves very confused, indiscerned, unsafe and pernicious. And because of all these, the abuse of this astro-magickall art is as palpable as the practice: but the use as occult as the Art it self. But especially as touching the practice of this art, if there be an artifice of doing, wholly separate from malefice; why then are the same things done by those, that are altogether ignorant of the art; so they have but a faith? and why (without such a faith) is nothing to be done by the Art it self? How many things have been done by all manner of Magicians, that can have no naturall causes, no true

true rules of art, no power or comprobaton from God? and therefore must needs be acted by a confederation and familiarity with some evill spirit. How many things have they presumed to predict, or foretell; which neither divine wisdom is pleased to reveal; neither is it ordinarily for humane reason, or art to find out; but must only be done by a demoniacall sagacity, or suggestion? what sounds, and syllables, and words, and sentences doe they murmur, or pronounce; and that to the very inanimates; whom words can in no wise effect, or move: or else are so barbarous and insignificant, as that (if they were uttered to the intelligent) they cannot conceive them, their extent, or use. Now by whose invention is it, that such words should be most operative in magick art; that are operative upon no understanding? How many rites, solemnities, ceremonies, preparations doe they use, which have naturally no force or vertue to the producing of the effect; not yet can any way prepare the matter to the receiving thereof? What sacrifices, immolations, consecrations, prostrations, adorations, invocations, execrations, imprecations, attestations, comminations, exorcisms, adjurations, &c. And none of all these commanded by God; and therefore not done to him: how easy is it then to suspect, by whom all these are suggested, and for whom they are intended?

3. Whether if be (in Magick, and Astrologic) that the art hath power over the heavenly bodies: or the heavenly bodies power over the art? not the first, because for the Art to have power over the heavenly bodies (so as to stop, or turn the course of the stars; or by odes, and incantations to fetch down the moon from her orb. as the old Magicians have boasted) this is beyond the power of a Devill, or an Angell: and were not only against the particular order of nature, but would utterly confound the whole course of it. And (by conjurations, or consecration) so to prepare the matter, as to allure, or force down influences; and to make it (by art) capable, and sufficient both to receive, and retain them: this

this were to mingle heaven, and earth; to subjugate the superiour bodies, to their inferiours; to preferre accidents, to substances; and turn the whole universe upside down. Nor the second; for not only the speculations; but also the practicks of their art (a many of them) are meerly intellectuall, rati-
onall, arbitrary: over which the stars and planets can have no power. The stars are corporall things, arts or sciences are mentall: how come these then to impress, and impose upon one another? All power is from action; all action is from forms; all forms are either naturall, or artificiall: now by what third kind of form doe the stars, and the Art, worke one upon another? And how agree their proper forms to act upon a third subject? How can the stars, or the Art (in introducing forms and producing effects) work either naturally, by art; or artificially, by nature? Can a naturall form give principles of life, and motion, to an artificiall matter: or an artificiall, to a naturall matter? which way then will they have these two to conspire, or consent, either for the operating between themselves; or upon a third?

4 Whether that power which Magicians, Necromancers, conjurers, inchanters insultingly boast of, against Devils, and evill spirits, by way of coaction and compulsion: be not indeed by way of invocation, and subjection? For though *Christ*, and his *Apostles* subdued Devils; and ejected them by a divine, and extraordinary power: but as for meer men, and the vilest of men, since God hath denyed them the singular gift; who hath taught them the triviall art of acting over, or commanding evill spirits? Or have they taken it upon themselves (as did the *Jewish Exorcists Acts 19.3.*) and is not indeed all their power and authority of the same force, as was theirs? But instead of preaching to such, let me first reason with them. Is it credible, that a mortall man should be able to bind an immortall Spirit? and bind him by a word, a sound, a syllable, a character? and these insignificant, and no vertue of Gods promise in them? Can these men doe that to the Devill, which he cannot doe to them: compell him to
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doe good, or evil? If they can compell him to doe the thing that good is; then are they able to doe as much as God himself doth: and to compell him to doe evil, that they need not, he is alwaies as ready to doe that, as they. Devils are above the order, and power of sensible things: how then should they be sufficient to move them, either by way of allurements, or constraint? If the Devill doe at any time work with man, he will not doe it *gratis*, or freely; unless it be upon his own errands, and to his own ends; for he hates mankind, and their indifferent commerce. And therefore since he will not doe it voluntarily, and cannot be compelled; if he acts at all, it must either be upon a temptation of his own, or else upon a confederation of theirs. And if he be enjoined to obey by covenant or compact; then is not the malefice as much as confest? Reason and experience prove, that the Devil cannot be forced to stand to his own promises: how much less then to any mans precept, or command? And therefore if the Devill appear at the provocation, recede at the commination, answer at the call, and obey at the command of a Necromancer; what dissimulation of obedience is there on both sides? One secretly imploring, and outwardly injoyning: the other outwardly observing, but inwardly enslaving. For it is not they that bind the Devill; but the Devill that binds them to obedience. Only he seems to be enforced to doe theirs; that so he may make them willing to do his will. Or that his feigned constraint might either the more excuse him; or else set them the more without excuse both before God, and men; what command or inforcement is that, which is done not only to others injury, but oft-times to the actors own hurt; especially if he be doubting, and have not a strong faith, and observe not all the circumstances of adjuring; which shews all the force (on one part, or other) to be only in a pactionall artifice. The main thing that the Astrologicall Magicians, Necromancers, conjurers, and inchanters pretend, is, that they can stand without his chain, and yet bring him (will he, nill he) within their circle: and all by vertue of the celestiall orbes; only calling, and urging him under certain aspects,

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conjunctions, constellations. But alas! these cannot impress, or impose upon him (neither of themselves, nor by accident; neither directly, nor indirectly) he being a meer spirituall substance, and formally united to no body. If therefore he be observant upon such tearmes, it is to indulge a superstitious faith, and perswasion of the vertue of such things, and efficacy of such an art, besides, above, against the word of God. And he obeys now, not as necessitated thereby, as by causes; but yeelding thereto, as unto Signs. Signs indeed of a compact, or confederation. And in that regard, seems very observantially to submit, not only to stars, and Planetary constellations: but to plants, herbs, stones, metals, circles, odes, verses, words, sounds, characters, figures, fabrications, confections; and indeed to any rites or ceremonies whatsoever, used as seals to such an intent. Otherwise, was it not for the covenant on the one part, there would (notwithstanding all the art, and authority) be but little performance on the tother. Having thus disputed with, now let me preach to my magicall Dominator; who by vertue of the spirit of the world (not of the Lord) and by vertue of the spirits in the Planets (not of him, *that hath the seven spirits of God, and the seven stars, Revel. 3. 1.*) presumeth that he hath thus got the Devill in a string, and can make him bow at a beck. *Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? and bore his jaw throu with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? shall they part him among the Merchants? Canst thou fill his skin with barbed irons? or his head with fish-spears? Lay thine hand upon him, remember the battell: doe no more. I hope, he is not ignorant that the allegory is very apt for his own application,*

Job. 41.
1, &c.

5. Whether Magicians and Astrologers be not only obnoxious, or lyable to; but noxious, or guilty of a diabolicall compact, and commerce (not only implicate but explicite,) As pretending to false science, propounding false grounds, urging false causes, using false means, exhibiting false circumstances, practising false arts, provoking false affections, and intending false ends: and especially, seeking, and teaching to supply the defect, or saying of all these, by a false, and superstitious faith? A faith that is not in the things of faith; and therefore cannot be divine. A faith that in the things of reason, derisys, and exclaims against the demonstration of reason; and therefore cannot be humane. Must not the effect of such a faith be superstitious: and the event prestigious? Moreover what proneness hath here been confest? what properties of a diabolicall covenant have been found? Besides a vanity, and superstition of faith; likewise of observation, imagination, affectation, investigation, invocation, adjuration, temptation. Signs empty, and delusory. Feats jugling and prestigious, wonders wrought without the command, and approof of God; creatures abused contrary to their nature, and institution; art pretended without any true principles; words invented, and muttered, and they barbarous, insignificant, false, absurd, apocryphall; yea though Canonically and sacred, yet applied to such acts and ends, for which they were never ordained; admirable efficacy attributed to syllables, sounds, numbers, rites, solemnities, ceremonies, circumstances, of time, place,

and person; Fabrications of images, statues, figures, characters, circles, rings, seals, &c. Confections of herbs, minerals, waters, oyls, juyces, spirits, &c. acting and effecting at an impropportionate distance, and without convenient means; spectrous Phantasmes, or apparitions, to affright men into a credulity; ludibrious pranks, only to make sport, and so feed mans curiosity; and divining predictions (of things, lost, absent, future) without either calling, or cause.

6. Whether Magicall feats be wrought by things corporeall, or spirituall? Not by things corporeal, because of impropportionate matter, form, cause, effect, means, instruments, distance, &c. How can a body work upon a body, to make it sign, and signify things hidden, lost, absent, future? to make a dead body walk, speak, &c. To make a living body walk invisible, transform its proper shape, &c. And if by things spirituall; then whether by spirits good, or bad? Not by the good (neither of Angels, nor men) for where's the true and good cause, Minister, means, object, and end of Magicall operation? Nay which of all these is not evil?

7. Is it not the known property of God, to know things future absolutely, and exactly? Wherefore then did the Devill arrogate to himself divination; but in an emulation of Divinity? Now whether of these two doe the Diviners imitate? God, or the Devill? It cannot be God; because they have no command to imitate him, in these his powerful proper-

properties; no promise upon the imitation. It must be the Devill then; and to imitate him, must needs be maleficall. And they may imitate him many ways: for he hath used himself to divination, by spirits, by men, by living men, by dead men, by the celestially bodies, by the elements, by things naturall, by things artificiall; yea and by things sacred and religious: and may not they then be like him in all these?

8. How easy is it for the Devill to predict those things which he intends to act himself? As suppose he intendeth (by Gods permission) to practise the sickness, death, destruction of man, or Beast: is it not easy for him to suggest such his intention to his instruments, and Ministers; and so make them to predict the same? Yea though it be done from him; is it not easy for him, and them, to pretend it from some other cause: albeit abused besides the naturall end thereof? Is it a matter of much artifice, for veneficks, or witches to fore-speak their own purposed and laboured malefice? How readily may he presage anothers death, or ruin; that hath him in his own power, and so hath already determined that such a day it shall be done. In like manner, how many have perished according to wizzardly predictions: and that only because of wizzardly purposes, and perpetrations? And therefore it may (not unjustly) be doubted, whether many of those prognosticated evill fates, and fortunes, against Princes, Magistrates, Ministers, and other Christians (especially such as opposed them in their fanaticall

tidicall way) were not (besides the Astrologicall speculation) practised by *gaeticall Magick* as by charms, curses, poysons, treachery, violence; or by making maleficall images, pictures, figures, constellated under the ascension of that man, whom they would maliciously destroy, or prejudice. And why may not this be justly suspected of them; since it is a thing not only of their own practising, but of their teaching? And it being so, how can they themselves deny? and what understanding man would not pronounce upon them, for the most arrant inchanters, sorcerers, veneficks, maleficks, wizzards, and witches in the world?

9. Whether there may not be an effascination, or bewitching, by inspecting the stars; as by imagination, by breathing on, by looking on, by touching, by fabricating of images, &c. We know none of these acts are malevolent, or maleficall in their own nature: but that any one of these, as well as another, may be abused to sorcery, and witchcraft, through a Satanicall stipulation, or suffrage, who can deny?

What practice of sorcery, or malefice, more superstitious; than the fabricating of Astrologically, and of magicall images, pictures, statues, figures, &c. For as *static compact* hath been suspected; as touching the Astrologicall: so hath an express one been concluded, and confessed, as concerning the magicall configurations. And what is the one, on the other of these? but the making of

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an image, or figure, either of man, or beast; in gold, silver, brasse, copper, wax, wood, stone, clay; under such a conjunction, or constellation; For the inviting, and alluring of Angels; for the expelling and ejecting of Devils; for the procuring of love; for the provoking of hatred; for the achieving of victory; for the effecting of death; for the raising, or allaying of storms, or tempests; for the causing or preventing of pestilencies; for the driving away of Serpents, and vermine, &c. Now in such a compact, what vertue or efficacy, besides that of a compact only? what similitude, or resemblance, betwixt the figure of a round star, or Planet: and a monstrous many-shap't, magicall configuration? The vertue of the celestials are but universall, and indeterminate as to the producing of this, or that effect: neither, but by naturall, and particular causes. And who will say that any such particular figures are either causes, or naturall? what preparation can there be of such a matter; for the receiving, and retaining such constellatory influences? And what such kind of efficacies can it have thereby for the admitting of such effects? The heavenly bodies operate no way, but naturally: these figures or fabrications, operate no way, but artificially (being the artifices of humane invention, and used arbitrarily) how then should these modify, and determine those? How come their vast influences to be restrained only to such a figure, and that only for such operations? How come the stars and Planets so to neglect the matter, and its disposition; and so to respect

respect the figure, and its composition; as accordingly to dart in their influences, for the figures sake; let the matter be what it will: what vertue can there be (for all the celestially influences) more than the matter is disposed unto? what efficacy, or aptitude of an artificiall form, more than accidentall, and instrumentall? what principles of life and action from artificiall forms? Is not the vertue of the matter still the same, although of divers forms or figures? why should artificiall figures be more apt to receive the starry influences, than are naturall figures? In all such configurations, must not the efficacy of the Stars rather attend, or depend upon the imagination and fancy of the artist, or artificer: than either upon the matter, or form it self? why should the inscription of characters, letters, words, numbers, make the figure, or image more efficacious? why should not the constellated vertue last so long as the substantiall matter lasts: but only so long as the accidentall form or figure lasts? Seeing therefore there is neither vertue nor efficacy in such fabrications, or figurations, from God, Angels, nature, art, stars, matter, form, or figure: whence then (if an effect follow) must all the efficacy be, but from the sign? the sign of a diabolicall and maleficall contract, Sacrament, suggestion, suffragation, operation, and delusion. Who can think otherwise even of a materiall image, or figure that cannot be operative or efficacious beyond its proper species, and form? how much more then of that, which is only fantastical, painted, or engraven?

11. Whether of such kinde of configuration, were not the Jewish *Teraphim*, especially according to the Rabbinical use, and account? likewise the *Talismanical* sculptures of the *Persians*, together with these French toys, *Gamsalies*; which (set this fabrication aside) are but the *Games* of Nature (as our English word sounds, aptest) or her apish and accidental sports, by confusedly shadowing one kinde of creature in another. And causing them to rise and fall in their own mud, (like the imperfect animals in *Nilus*) without any further hurt or help to the whole universe: save that men may consider, that He, who made all things of nothing, can make any thing resemble every thing: and that Christians might learn to blesse their Creator for their more perfect formation. But idle-witted and fantastical men, have fancied figures, and faces, in stones, and *roots* (like as we have done of late on Tobacco-box lids) and therewith have fraught their studies, as Papists have done their Sacraries with Reliques: or as women have deckt their closets with shells. Neither is the vanity all; but they have superstitiously, nay, and forcerously made these umbrages of creatures, to be the tutillaries of Kingdoms, Nations, Countries, Cities, persons, from devils, thunders, tempests, shipwracks, pestilences, poysons, serpents, vermines; and who knows what?

12. Whether a diabolical compact, and familiarity may not justly be there suspected, where praestigious things are apparent, and yet miracles are denyed, the Law affords no precept, the Gospel hath made no promise, Nature hath no power, Art hath no principles, the means have no warrant, and the end hath no profit; no profit neither to Church, nor Commonwealth?

13. What is the difference betwixt those that call themselves Magicians, Mathematicians, Astrologers, Prognosticators, Diviners: and those that are called Soothsayers, Necromancers, Conjurers, Inchanters, Sorcerers, Wizzards, and Witches? Is this all the difference, that the one is guilty of a compact or covenant: the other not? Why there is an implicite covenant, as well as an explicite; and one leading to the other: and by how many of both parties hath even an explicite covenant been confessed? Or that one is arted, the other un-

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learned? What good of an art, without a gift? the more learned in an evil art, the more to be abhorred. Let them both see to it, whether the main of their learning be not of a delusive suggestion, rather than of a diligent acquisition. Or that one is imperious over the Devil, whereas the other is his suppliant? The Devil smiles alike at the pride, and at the humility of a superstition. And can no more be enjoined than he can be entreated. And will yield that either of them shall openly command, so they will but secretly implore. Or that the one operates by the celestial, the other by terrestrial imps? Hath not idolatry, and superstition, (and why not witchcraft?) been committed by things in Heaven, as well as things on earth? Me thinks a Magician operates by the baser imp of the two. For a Witch works by a living dog, cat, mouse, rat, &c. But he by a dead one, configured, constellated, written, painted, engraven. Or that Witches are for the most part female, but they male? Oh! the nobler sexe abusing it self, is always the viler. Or that Witches are poor, and envious, to the infesting of women, children, cattle, &c? How proud are they then that dare do the like to Nations, Kingdoms, Princes, Magistrates? &c. Or that Witches are violent and revengeful in their practices; but Magicians are pleasant and merry in their pranks? Certainly, it is good neither to play with Saints nor Devils; such their sports, are Satans earnest. Doth not the one thus act with more reluctancy, and the other with more complacency? For such passions may have more of enforcement; and such pleasures more of assent.

14. Whether the appellations of Magicians, Mathematicians, Astrologers, Genethliaks, Planetarians (to say nothing of the old *Chaldeans*, *Egyptians*, *Gazarens*, *Samaneans*, *Hierophants*, *Brachmans*, *Gymnosophists*, *Thessalians*, *Hetrurians*, the *Cabalistical Rabbins*, the *Greek Arithmeticks*, the *Roman Augurizers*, the *French Druids*, the *English Bards*, &c.) as also Necromancers, Conjurers, Inchanters, Charmers, Wizzards, Witches, Sorcerers, Soothsayers, Sophisters, Impostors, Circulators, Ioculators, Juglers, Gipsies, Physiognomists, Fortune-tellers, Prognosticators, Prædictors, Diviners, &c. be not terms of a promiscuous usage? And whether the community of words, argue not some community of things? Nay have not

not the holy Scriptures condemned them, under these terms or names indifferently? Do not the Fathers, Counsellors, Schoolemen, Casuists, Divines, Historians, and Poets thus speak of them indiscriminately? Have not the Ecclesiastical, Imperial, Provincial, Municipal Lawes, (under these mixt notions, and nominations) decreed, and doomed them alike to penalty?

15. Why the Devil chuseth to have, both his most solemn confederation; as also the most stupendous operations, that follow thereupon, to be made and done under certain constellations? Is it not because he would have the Starres worshipped for Gods; who himself is worshipped in any thing that is not God? Or that he would thus have all the malefice devolved upon heavenly bodies? For what mischief he is permitted to do upon earth, he would make men believe it comes from Heaven. Or indeed, that he would thus delude the Sorcerers themselves; in perswading them, that what they do, they do not by fraud, but by an innocent, nay, an exquisite Planetary Art? For how many rank wharficks have laboured to excuse their execrable Arts, by accusing the malefick Stars?

16. How many Magicians, Astrologers, and Planetary Prognosticators, have had their *Paredrials*, their Assessors, and Obseffors; their Consiliaries, and Auxiliaries; their Martinists, Maisterels, and Ministrels; their Inps, and Familiars, as well as other Witches? And whether have not they made the same use, and employment of them, as the other have done?

17. Whether the Artists (in Magick and Astrology) denying, exclaiming, and cautioning against Idolatry, Superstition, Sorcery, Witchcraft, be sufficient to purge their Art, and quit themselves of the same? When as their very speculations are expressely coinquinated with much in all these: and their practises palpably guilty of much more; and that to all mens judgements, but theirs that use them. Therefore rather, whether are not their intermingled negations, and affirmations, disclaimings, and acclaimings, vowings, and disavowings, cautions, and concessions, distinctions, and confusions, an Argument of a consciounesse, or convi-

tion of something (in this kinde) to be greatly suspected, and censured?

18. How many of them that have pretended nothing but nature, and natural causes; and boasted Art altogether, and principles of mysterious Art: yet when the mystery of delusion, and iniquity, hath been discovered; and themselves straightly examined by prudent and careful Magistrates, or the day of their disastrous and unfortunate ends or execution, approaching: I say, how many of them have then confest, and cryed out upon compacts, confederacies, Devils, delusions perdition, damnation?

19. Whether the superstitions of Sorcery and Witchcraft be not taught and promoted, countenanced, and encouraged, by the Printing, and permitting such multitudes of Magical books? Especially the translating of them (by way of Vindication, and Apologie) into the vulgar tongue?

20. Whether such books may be read? (unlesse with an inimical Science, not a social Conscience; not with an invictatory operation, but an expugnatory refutation.) And whether their signes and ceremonies may be used or assented to by any (either ignorantly or affectedly) without great danger of being seduced, and infected; if not with the Sorcery, yet with the superstition of the Art? Let a man but well examine himself, and observe others; and he needs no *Oedipus*: his own observation and experiment will soon teach him to resolve the case.



CHAP. XX.

From the Ominatings of vain observation.

1. **W**Hether the superstition of vain observation, and the more superstitious ominations thereupon; have not been occasioned, and increased, by the prognostications, predictions, and divinations, of Magick, and Astrologie? For (besides the suggestions of Satan himself)

ſelf) where is the ſource, and root of all ſuch vanity, and ſuperſtition (at leaſt the imitation, and example) to be found: ſave in thoſe Arts and ſpeculations, that teach to obſerve creatures, images, figures, ſignes, and accidents, for conſtellation; and (as they call them) *ſecond ſtars*: and ſo to ominate, and preſage upon them; either as touching themſelves or others? As namely, to obſerve dayes, for lucky, or unlucky; either to travail, ſail, fight, build, marry, plant, ſow, buy, ſell, or begin any buſineſſe in; to bode good or bad luck, fortune, ſucceſſe, from the riſing up on the right, or left ſide; from liſting the left leg over the threshold, at firſt going out of doors. From putting on the hoſe uneven or a croſſe, and the ſhooe upon the wrong foot. *Item*, The Band ſtanding awry, the going abroad without his girdle on, the burſting of the ſhoode latchet, the tingling of the ear, the itching of the eye, the glowing of the cheek, the bleeding of the noſe, the ſtammering in the beginning of a ſpeech, the ſtumbling as firſt going about an enterpriſe; the meeting a begger, or a Prieſt the firſt in a morning, the meeting of a Virgin or a Harlot firſt; the running in of a child betwixt two friends, the juſtling one another at unawares, one treading upon anothers toes, to meet one faſting that is lame or defective in any member, to waſh in the ſame water after another, to be over merry on a ſuddain, to be given to ſighing, and know no cauſe why; from the dreaming of gold, ſilver, eggs, gardens, weddings, dead men, dung, &c. From the ſnerting in ſleep, from the ſneezing at meat, the ſpilling of the wine, the overturning of the ſalt, the dogs howling, the cats licking themſelves, the ſwine granting, the cocks crowing unſeaſonably, the pyes chattering about the houſe, the owles ſcritching, the ſwallows falling down the chymney, the crickets chirping behind the chimney ſtock; or creeping upon the foot-pace. A hare croſſing the way, a crow lighting on the right hand, or on the left. To collect, or predict mens manners, and fortunes by their names, or the Anagram upon the name, or the alluſion to the name, or the numbers in the name, &c. Who can reckon up all the vain obſervations, and ſuperſtitious ominations of ſeveral Nations, perſons, ſexes, ages, conditions, and occupations of men? And what hope is there it ſhould be otherwiſe; while

while such artifices and practises are tolerated, which teach to observe them from signal constellations, and Magical operations?

2. Whether the vain observation of vain dreams, proceed not from the vain dream, and phantastical of the coelestial influences upon the phantastick spirit? For do they not say, That as the coelestial influxes upon corporal matter produce diverse forms: so from the same influxes upon the phantastical power, which is organical, phantasms are impressed, by a coelestial disposition, consentaneous to the producing of any effect, especially in dreams; because the minde is then more freed from corporeal, and external cares, or troubles; and so more freely receives those divine influxes? Whence it comes to passe that many things are made known to sleeping men, in dreams, which are hid to the waking. And if this be their chief reason, whereby they would reconcile an opinion of truth to Dreams, why are they not agreed (among themselves) of the causes, yea of the sydereall causes of them? One will have the *Intelligence* that moves the Moon to cause them, by the means of its light, whereby mens phantasies are irradiated, while they sleep. Others refer them to the influxes of the superiors, yet by the means of certain species, whereby they continually flow from Heaven. Another will have them to depend upon the powers of the soule, the influxes of the Heavens, together with certain images, or resemblances, whether of fantasie or configuration. Others will have them wholly caused by their constellations. And if they would bring in the Devil among the rest (as some of them have confest he is not to be kept out) they should finde him to be the greatest cause of all: especially of the vain observation of them, and superstitious omination upon them. Who will deny, that there may be some observation of some dreams, and some interpretation made upon them, as touching either the health, or sicknesse of the body, the vertuous or vitious inclinations and affections of the minde; yea, and (though rarely and extraordinarily) for the caution, and encouragement, as touching some special actions and events? But I demand, of Magical and Astrological men: not so much whether there be one common rule to all, for the interpretation of dreams,

dreams, As whether this (taught by themselves) be either a second cause of dreams, or a safe rule to interpret them? viz. *That dreams are more efficacious, when the Moon over-runs that signe, which was in the ninth number of the Nativity, or revolution of that year; or in the ninth signe, from the signe of perfection. For it is a most true and certain divination; neither doth it proceed from nature, or humane arts, but from purified minds, by divine inspiration.* They shall do well, not onely (by true reason) to resolve us fully, of the truth they speak: but also (in good sense) of the terms, they speak withal.

3. Whether the vain observations, and superstitious, nay ridiculous ominations of *Physiognomie*, had ever been so vulgarly taken up, but by reason of Magick, and Astrologie? For without Physiognomy celestial; to what purpose is Physiognomy terrestrial? Do they not gather the Physiognomie of Elements, from stars, and starry influences or dispositions? And the physiognomy of Minerals, Gemmes, and Stones; from starry signatures, and figures? The Physiognomie of Herbs, and Plants, from the stars, and Planets? And from their natures and influences; yea, from their signatures, and figure; and so conclude their vertues of sympathie, and antipathie, to be accordingly? The Physiognomie of Beasts, Birds, Fishes; still from starry signatures, and dispositions? Yea, and the Physiognomie of Man, his powers, and parts, from starry temperaments, and planetary inclinations? Nay, do they not call these kinds of impression, *second stars*: and so prefer them in their Physiognomical ominating, or divining; and thus, not conjecturing onely (upon mens manners, and fortunes) but defining? Hereupon (that I may proceed in their own order) are subtilly obtruded upon the simple world these particular observations, and ominations; so vain, superstitious, ridiculous; even to the judgement of the *Metoposcopists* themselves. 1. *Obs.* That a great head is an omen, or a sign of a sluggish Fool; a little head, of a subtle knave; a middle head, of a liberal wit, a round-head, of a senselesse irrational fellow; a sharp head, of an impudent sot, &c. 2. *Obs.* That an hard hair signes, or ominates one valiant; and a soft hair, effeminate; and a thin hair, luxurious; and a thick hair, charlish; and a curled hair, covetous; and a plain hair

hair, prodigal; and a white hair, timorous; and a black hair, violent; and a yellow hair, ingenious; and a red hair, treacherous. 3. *Obſ.* That a great face ſignes or ominates an epicure; and a little face, a flatterer; a fat face, a ſluggard; a lean face, one envious; a long face, injurious; a broad face, litigious; a round face, light; a ſmooth face, deceitful; a wrinkled face, diſtruſtful; a red face, riotous; and a pale face, malignant. 4. *Obſ.* That a broad forehead ſignes or marks a man ſtupid; a little forehead, unconstant; an high forehead pertinacious, a low forehead, laſcivious; a ſquare forehead, bold; a round forehead, loud; a wrinkled forehead, thoughtful; and a ſmooth forehead, jocond. 5. *Obſ.* That great eyes portend, or ſignifie ſhameleſſe; and little eyes, covetous; gray eyes, fearful; yellowiſh eyes, fierce; blewish eyes, puſillanimous; greeniſh eyes, ſtout; black eyes, crafty; red eyes, cruel; brown eyes, impudent; ſpotted eyes, perfidious; rolling eyes, angry, and luſtful; twinkling eyes, irrefolute; ſet eyes, ſtupid; ſkewed eyes, envious; purblind eyes, perverſe prominent, or goggling eyes, ſimple; and hollow eyes, diſſembling. 6. *Obſ.* That the eye-browes or lids, if they hang down, mark or note one intemperate; if thick, ſhameleſſe; if broad, fooliſh; if little, crafty; if they bend towards the noſe, auſtere and rigid; if to the temples, jeering, and diſſembling; if long, arrogant; if thin, ſilly. 7. *Obſ.* That great eares, preſage or note a foole: and little eares, a knave; and long eares, a babler; and hanging eares, a clowne; and prick eares, a medler; and red eares, ſhameſaſt; and plain eares, ſuſide; and ſoft eares, eaſie; and hard eares, inexorable. 8. *Obſ.* That a very great noſe is a marke or figure of a man that is given to admire himſelf, and deride all others; a very little noſe, ſignes a man mutable; a long noſe, bold; a ſtrait noſe babbling; a crooked noſe, crooked conditions; a thick noſe, impudent; a flat noſe, pretending; a bottle noſe, dull; a hook noſe, diſſembling; a broad noſe, churliſh; a ſharpe noſe, teaſty; a round noſe, vainglorious; and a hawk noſe, venereous; and a red noſe, a lover of ſtrong drink. 9. *Obſ.* That thick cheeks betoken a vain triſler; and fleſhy cheekes, a ſound eater; and red cheekes, a notorious drunkard; and thin cheekes, a falſe treacher; and round cheekes, a wanton deluder;

deluder ; and smooth cheeks, an easie nature ; and hairy cheeks, an harsh humour. 10. *Obs.* That thick lips fore- speak a foolish talker ; and thin lips, a cunning pretender ; a prominent upper lip, an injurious slanderer ; and a prominent under lip, a vain boaster ; an hare lip, a cunning cheater ; a pouting lip, a peevish scold ; a purse lip, a scraping sneak ; and a blabber lip, a nasty slut. 11. *Obs.* That a great mouth is an omen, or presage of one manly or warlike ; a little mouth, of one effeminate, or wanton ; a pouch mouth, of a great talker ; a purse mouth, of a great lyer ; a wide mouth, of a great eater ; a narrow and contracted mouth, of a great envyer. 12. *Obs.* That a little chin signes one envious ; and a short chin, perfidious ; and a long chin, loquacious ; and a round and smooth chin, muliebrious ; a dissected, and retorted chin, libidinous ; and a square and hairy chin, valorous. 13. *Obs.* That if the teeth be long, sharp, thick, thin, broad, narrow, fast, loose ; they signe long lived, or short-lived ; and mixtly, gluttonous, audacious, lying, suspicious, envious, versatile, &c. 14. *Obs.* That a long tongue speaks a man garrulous ; a short tongue, dumpish ; a broad tongue, liquorous ; a narrow tongue, querulous ; a quick and voluble tongue, rash, and hasty ; a slow and drawling tongue, dull, and reserved ; a stuttering or stammering tongue, ignorant, or but half witted. 15. *Obs.* That as the voyces of men are great or small, high, or low, quick, or slow : so are they to be argued for angry, or gentle ; true, or false ; audacious, or timorous ; modest, or impudent, &c. 16. *Obs.* That to be facile of speech, notes levity ; and to be difficult of speech, morosity ; short speech, notes passion ; and long speech, affectation ; to speak through the teeth, notes folly, and fantasticknesse ; and through the nose, lying, and dissimulation. 17. *Obs.* That a long and lean neck, notes one for talkative, foolish, fearful ; a short neck and fat, for rude, and voracious ; a thick fleshy neck, for angry, and ireful ; an hard neck, for indocible ; a fat neck, for docible ; a stiffe neck and immoveable, for pertinacious ; a straight neck, for proud and contumacious ; a crooked or wry neck, for penurious and malignant ; a neck leaning to the right hand, for shamefast ; to the left hand, for shamelesse. 18. *Obs.* That a sharp and narrow throat

ſignes a man light, and loquacious, a wide throat, voracious, or greedy; the bunch upon the throat, if it be outwardly prominent, ſignes a man malepert; if it be inwardly contracted, it ſignes him difficult, and troubleſome. 19. *Obſ.* That a great breſt is marking and figuring a man ſtrong, & magnanimous; a little breſt weak and puſillanimous; a broad breſt, wiſe and honeſt; a narrow breſt, witty and ſubtile; a fleſhy breſt, timorous, and lazy; an hairy breſt, libidinous; a ſmooth, effeminate; an out breſt, unconstant; an hollow breſt, deceitful; a red breſt ireful; ſwagging breſts, drunken, and whoriſh. 20. *Obſ.* That a great belly and fleſhy, ſhews one gluttonous, drunken, luſtful, proud; an hard belly, rude and gluttonous; a ſoft belly, honeſt and magnanimous: a mean belly, prudent and ingenious; an hairy belly, luſtful, light, inſtable. 21. *Obſ.* That ſtrong ribs ſigne manly; weak ribs, womaniſh; ſlender and ſhort ribs, puſillanimous, malignant, voracious; puſt and ſwollen ribs, loquacious, and nugatious; fat ribs, ſottiſh; lean ribs, wily. 22. *Obſ.* That a great back is a ſigne of a man ſtrong and ſtout, and a little back, of one wretched, and timorous; a lean back witty: a fat back, lazy; an hairy back, rigid; a bunch back, malicious. 23. *Obſ.* That broad ſhoulders ſigne valiant; narrow ſhoulders, illiberal; high, or out ſhoulders, arrogant; crompt ſhoulders, malicious. 24. *Obſ.* That long arms betoken a man ambitious; ſhort armes, malevolous; brawny armes, dull; and veiny armes, venereous. 25. *Obſ.* That ſhort thighes, ſigne envious; and hairy thighes luſtful; and leane thighes, peeviſh; and thick thighes, ſluggiſh. 26. *Obſ.* That looſe kneed, ſignifies laſcivious, and baker kneed, effeminate. 27. *Obſ.* That fat and fleſhy hips ſigne mulierous; leane and lank hips, malignant. 28. *Obſ.* That the ſpindle legd, are fearful; hairy legg'd, luſtful; ſlump legg'd, ſervile; bow legg'd, various. 29. *Obſ.* That the long footed, are fraudulent; and ſhort footed, ſudden; and ſplay footed, ſilly; club footed, naughty. 30. *Obſ.* That long and lean toes, ſigne rude, and unwiſe; ſhort and thick toes, raſh, and heady; toes that clinch together, ſigne covetous and luxurious; toes that ſtart aſunder, ſigne light, and loquacious. Oh! Is not this a rare and profound art (fit for none but Gypsies and Juglers to profeſſe) that teaches to judge of

men

men as men judge of horses; by their shape, and making: or a country swayns estimate their cattle; by their horn, and hide, and hoof?

4. As *Metoposcopia*, or the inspecting of the front, or forehead; (together with other parts of Physiognomie) boasts it self for the Scholler: so whether *Chiromancy*, or *Palmestry*; (the inspecting of the hand, or palme) may not be accounted for a mistress, in observating, and ominating Magick, and Astrologie? Why distinguish they betwixt Chiromancy Physical, and Astrological? As if physical conjectures were not enough; there must also be Astrological divination. And to this purpose; what fictitious appellations of *Minuti* and *Lines* to be reckoned according to the number; and explained according to the nature of the Planets? What a Chyrosopical horoscope, or a Planetarian Manual, of juggling, legerdemain, and superstitious imposture? From the Magical characters of the heavens, in the hand; what Astrological prognostications, or ominations; not of corporal motions, and temper; and not onely of civil actions, and events; but even of spiritual affections, and manners? Is it by the help of art, that they here probably conjecture? Nay, is it not by diabolical instinct, that they here peremptorily vaticinate, or ominate of long life, short life, marriage, single life, fortunity, infortunity, vertue, and vice? Yet for all that, what's here that is not as vainly observed, and as ridiculously ominated and portended; as in any other part of Physiognomie? As a great thick hand signes one not onely strong, but stout; a little slender hand, one not onely weak, but timorous; a long hand, and long fingers, betoken a man not onely apt for mechanical artifice, but liberally ingenious; but those short on the contrary, note a foole, and fit for not hing: an hard brawny hand signes dull, and rude; a soft hand witty, but effeminate: an hairy hand, luxurious; long joynts, signe generous; yet if they be thick withal, not so ingenious; the ostent clapping and folding of the hands, note covetous; and their much moving in speech, loquacious; an *ambidexter* is noted for ireful, crafty, injurious; short and fat fingers, mark a man out for intemperate and silly; but long and leane, for witty; if his fingers crook upward, that shewes him liberal; if downward,

ward, niggardly; the lines spreading at the bottom joynt of the thumb, signe contentious, the line above the middle of the thumbe, if it meet round about, portends a hanging destiny: many lines transverse upon the last joynt of the forefinger, note riches by heirdome: and right lines there, are a note of a jovial nature: lines in the points of the middle finger (like a grid-iron) note a melancholly wit, and unhappy: if the signe on the little finger be conspicuous, they note a good wit, and eloquent, but the contrary, if obscure: equal lines upon the first joynt of the ring-finger, are marks of an happy wit; long nayles and crooked, signe one brutish, ravenous, unchaste: very short nails, pale, and sharp, shew him false, subtle, beguiling: and so round nails, libidinous: but nails broad, plain, thin, white, and reddish, are the tokens of a very good wit. I say no more, but could they respect the heart, as well as the hand (and not the substance, but the qualities of it) they might learn to speak the words of truth, and soberness.

5. Which way go the Physiognomists, Metoposcopists, and Chiromantists to work (for all this observation, and ominations of theirs) but either (as they pretend) from the cause, to the effect. And how is that? but first judging and pronouncing the man, or the member, to be *Saturnine*, *Jovial*, *Martial*, *Solar*, *Ventreal*, *Mercurial*, *Lunar*. Or else, from the effect, to the cause (as they say) by collecting their horoscope from the habitude of the body? And thus what do they? but trifle, and delude which way they please, by inspections, observations, ominations, predictions of manners, and fortunes, to the great dishonour of God, and reproach of Nature; were it not that their art is proved to be an absurd imposture, both by reason, experience, vertue, and Grace. For what can they say? but that passions, and affections may break forth, and shew themselves in the alterations of some outward parts. What then? Because they may do so in some parts: will they therefore make all to be signifying, and signing? Nay, and even in those parts, where those eruptions, or significations are, it is but upon a present provocation: will they then make such collections, and presagitions by them, as if they were habitually seated there? But I am weary of these frivolous

ious Artists, I will therefore only turn them over to their own factours, who tell them plainly, that it is not necessary, nor of any rational consecution, that the condition, manners, and studies, and institutes of mans nature (together with the propensions, and agitations of his minde) should be accommodated to external marks: neither yet to be measured by any signal lineaments of his body. Because a man may conceive, and agitate many things inwardly in his minde: whereof there is not the least shew or appearance outwardly in his body. And because a man may be of an enormous body, and distorted members: and neverthelesse possesse a minde excellent in all good culture: and on the contrary, be of a decent and compleat frame or shape, and yet of manners ugly and ill-favoured enough. And that there is not the least reason, nor any rule of truth for these their conjectures, observations, and ominations: neither are they agreed among themselves, about their own absurd figments. And therefore it is to be suspected, that these nugacious kinds of men do onely dote through the instinct of the devil, drawing them from error into superstition, and from that into infidelity.

6. Whether *Augurizing*, *auspiciating*, and *aruspiciating* (and all such heathenish observations, and ominations) were not founded upon Magick and Astrologie? For not onely these descended from the *Chaldeans*, to the *Greeks*, and from them to the *Etrurians*: and from them, to the *Latines*. But there had never been (very like) neither faith in, nor practise of any such, had not the Artists taught, that there are certain lights of praesagition, descending from the celestial bodies, upon all inferior creatures: as certain signes in their motion, site, gesture, flight, voice, colour, meat, &c. So that ominations, or divination may well be made from the similitude, and convenience betwixt them, and the stars. For beasts, and birds, their parts and entrails, their flyings, and cryings, &c. How can these (considered onely in themselves) be causes of future events? Yea, how can they be so much as signes? Unless they be taken as effects of some other causes, that may cause, or signe future things. And what can they be, but the celestial motions? And therefore they must preannuntiate future events, in their conformity to the celestial bodies: and sub-
jection.

jection to the disposition of the stars. So that thus it is, that they are brought to presage (besides out of a natural instinct, such things as may concern themselves, as in storms, and showers) out of a preternatural and astral disposition, such ominous accidents as may befall others. To have observed an old *Augur*, seated on the top of his tower, the ayre being cleer, and cloudlesse, with his *Limus* in his hand; quartering out the regions of the heavens, &c. who would not have taken him to have been an Astrologer? And who would not take our Astrologers to be Augurs, and Auspicator; that can fancy no more apt and comparable motion of the stars: then that the stars flit and hover in the heavens, just as the birds flie and flutter in the ayre?

7. Whether the *Cabalistical* art, was not the tradition of Rabbiniſh Magicians and Astrologers? And what a shame is it that Magicians themselves should tell us, that although the art be old, yet the name and appellation, is but of later invention, and not known, till imposed by, and among Christians? But it is well, that they themselves will acknowledge it, to be a certain *Theurgical Magick*, and nothing else but a meer *rapſodie* of superstition, a play of allegories, and speculation of idle brains. And indeed, who can think otherwise of it? When they teach, that he who is expert in this Cabalistical Magick of names, numbers, letters, characters, symbols, figures, elements, lines, points, accents, spirits, and other minute things, all significative of the profoundest secrets: he shall foreknow, and foretel things future; have power over Angels, and Devils, command whole nature, make all things obey him as he will; work miracles, rule the heavens, make the Sun stand still, and go back; divide the Sea, dry up Rivers: remove mountains, raise the dead, &c. and all this at his own will, and with lesse then a word.

8. Whether the paganiſh *Oracles* were not founded upon Magick, and Astrology, or by Magicians and Astrologers? And whether it be not confest by them, that they could not ominate, or give answer: because the stars made not way for them?

9. Whether the art, called the Art *Notorie*, had ever been so notorious, but for Magick, and Astrologie? A notorious art

art indeed : and worthy to be noted with a black coal, or a piece of the blackest art, for all the white pretext ; Which is, to attain unto science, or knowledge (not onely of things natural, and moral, but spiritual, and divine) by inspection of certain figures, and characters, and prolation of certain unknown words : yea and by some pact (solemn, or secret) with the devil : not without the vain observations of certain superstitious acts and ceremonies, in fasting, prayers, confessions, humiliations, invocations, adorations : upon certain days of the new Moon, about Sun rising : either in Churches, houses, barns, fields, or woods. And so start upon a suddain (by some inspiration or infused suggestion of an evil spirit, prompting the mouth to speak like a Parrot, but not enlightning the mind to apprehend, or understand) a preacher, a teacher, an expounder, a prophetier, predictor, wiseman, artist : and that without any study, labor, hearing, reading, conference ; or other ordinary way of acquilite learning. And so to boast himself illuminated and instructed, like any Prophet, Apostle, or Angel of God. And now (it is agreed among themselves) their Art shall no more be called the *Notorious* (for in truth, they neither conceive what they say, while they are uttering, nor remember it after they have uttered : nor are able to give any reason of their faith or science, that is in them, or comes from them) but the art *Spiritual*, the *Angelical*, yea the *Pauline art*. For they are now gotten beyond *Solomons* way of wisdom, and have already attained to revelation (after an extatick and enthusiastick manner) not unlike, nay not unequal to that of *Paul* himself, when he was wrapt into the third heavens. Of this Diabolical, Magical, Necromantical, Sortilegious, Fanatical Art, or infection, same is common, as concerning a young man (at this day) in our neighbouring Country : which I but onely intimate from the generall report, as not being particularly informed thereof. Onely I would ask of our Magical Planetarians, what is the reason that they are so furious for the rooting out of the Ministry ? Is it not because they would set up others in their stead, according to this their own Art of Ordination ?

10. Whether *Alchymie* (that enticing, yet nice harlot) had made so many Fools, and Beggers, had she not clothed,

or painted her selfe with such Astrological phrases and Magical practices? But I let this Kitchen Magick, or Chimney Astrology passe. The sweltring drudges, and smoaky scullions of it (if they may not bring in new fewel to the fire) are soon taught (by their past observed folly) to ominate their own late repentance. But if they will obstinately persist, in hope to sell their smoak, let others beware, how they buy it too dear.

11. Whether *Pericaps*, *Amulets*, *Præfiscinals*, *Phylacteries*, *Niceteries*, *Ligatures*, *Suspensions*, *Charmes*, and *Spells*, had ever been used, applied, or carried about: but for Magick and Astrologie? Their supposed efficacy (in curing diseases, and preventing of perils) being taught from their fabrication, configuration, and consecration, under such and such sydereall aspects, conjunctions, constellations?

12. Whether many of the fantastick errors, and opinions, concerning the coming of *Antichrist*, of the *thousand yeers*, of the *end of the world*, and of the *day of judgement*: have not at least been renovated, and promoted by Astrologers and Magicians? For these have been suspected by their friends (such is their arted fury) for dropping into enthusiastical and fantastical prophecies and predictions. And we know they have undertaken to determine the time of the worlds durance; and to foretel the day of judgement from the stars: and were they but well interrogated about the other two; surely their all-seeing Art would not sit out.



CHAP. XXI.

From the singularity of Prophecy.

1. **W**Hether, as it hath been a great pretext of humane curiosity, so it hath not been a great defect of humane incuriousnesse; in not discerning divine Prophecy; but confounding it promiscuously, and synonymously with other prophane names, and mysteries: As Divination

vination, vaticination, præaction, omination, ariolation, præsagition, prædiction, prognostication, conjectation, &c? All which tearms are either of a bad acceptation; or not good, save onely in a civil sense, and that but as touching some particulars onely, whereas *Prophecy* simply is alwayes taken in the best Part: neither is the act of *prophecying*; nor the appellati-
on of a *Prophet*, attributed to any (the whole Scriptures throughout) that are not called and approved of God Unlesse it be so, ironically, as that the context, yea and the very adjuncts set forth a plain note of difference; that they are only so called from their own presumption; or else from a popular repute.

2. Whether these sundry differences have not been observed concluded, confessed, betwixt divine Prophecy and divination in all the names, and kinds. viz. 1. Prophecy is from God, a gift inspired by the *Holy Spirit*: Divination is from the Devil, a delusion suggested by an evil spirit. 2: Prophecy was never but according to Gods Covenant; Divination is seldom without a pact, or covenant with the Devil. 3. Prophecy is Gods consulting with the creature: Divination is the creature consulting with the creature. Or, one is a consulting with God, and not with the creature: the other is a consulting with the creature, and not with God. 4. Prophecy is first motioned, and freely offered by God: Divination is temptingly, and sorcerously sought for (as was *Balaams* own way) and not onely provoked, but presumed also. 5. Prophecy hath been concerning some special persons, and their extraordinary actions: Divination (even the Magical, and Astrological) is ordinary for all men, their manners, and fortunes. 6. Prophecy hath never been, but of matters weighty, and serious: Divination hath often been of things vain, and ludicrous. 7. Prophecy is of those things that are necessary to be known: Divination (Magical and Astrological) is of those things that are not necessary to be known. 8. Prophecy is of those things, that are onely known to God; and cannot be known to others, without Prophecy, or Revelation: Divination is either of those things, that cannot be known by divination; or else of those, that may be known without it. 9. Prophecy is of things true, certain, infallible; because immediately from God, the first cause: Divination is of things false, and uncertain, and but probable at most; because either from the

frated in their predictions of blessings, and good things. 20. The Prophets foretold Gods judgements with grief and condoling; wishing that they might rather be accounted for false Prophets, then that such heavy things should befall Gods people transgressing: the Diviners, and Prognosticators, glory to preface confusion to Nations, Kingdomes, Churches, Christians; and are very little touched with the destruction of all, or any; so their predictions may take place. 21. That Prophecy hath been prevented, or failed in effect, was meerly because of the liberty of Gods will: but Divination, or Astrological prediction, may be defeated even by the liberty of mans will alone. 22. Prophecy, enlightens the understanding, and perfects it: so does not Divination; but onely (after a confused manner) alters the imagination. 23. In Prophecy, it is the intellect that moves the phantasie: but in Divination, it is the phantasie that moves the intellect. For Prophecy illuminates immediately, beginning at the mind and heart: which divination cannot do; because it begins at the senses, and so to the phantasie, to the imagination. So that a Prophet understands his own Prophecie: so doth not a diviner his own divination. 24. Extasies of Prophets did not so abalienate their mindes, as that they apprehended not what they did, or said: as indeed it is in the dementating furries of divination. For theirs was onely but an abstraction of the minde from outward, sensible, and terrene things: not a distraction of it within it self; as in these. 25. The Prophets mingled godly and wise instructions, together with their Predictions; that they might not seem to neglect the present, by prying into the future: both which, are both the sloath, and businesse of all prognosticating predictors. 26. Prophecies serve to instruct all ages: divinations, instead of instructing, have onely proved to distract present times, and that's all. 27. The gift or grace of Prophecy was given for the things of Faith, and true worship: Divination hath onely been used to seduce from both. 28. Prophecy was inspired by God, for the prevention of Idolatry, superstition, sorcery: Divination hath been suggested by the devil, as an occasion, and promotion of them all. 29. All things are subject to propheticall illumination; as things past, present, and to come,

things necessary, contingent, casual ; things natural, superna-
 tural, spiritual ; things intellectual, rational, arbitrary ; things
 moral, religious, temporal, and eternal : so are they not to di-
 vination, or Astrological prediction. 30. Prophecy hath
 been of the very thoughts of the heart themselves ; because
 immediately from God, who knoweth the heart : but Divina-
 tion can discern of no thoughts simply, as they are in the in-
 tellect ; neither of affections, as they are meerly in the will :
 but onely guesses at them by certain external species, signes, or
 effects. Yea, though they be thoughts of the devils own in-
 jecting, yet he discerns not their affirmation, or negation (*sc.*
 their complacency, or reluctancy) in the immanent act of the
 understanding, or the will : save onely as transeunt, or break-
 ing forth externally by certain signes and symptomes of pas-
 sions, and affections. 31. Prophecy is then most high and
 admirable, when it exceeds all humane reason : Divination,
 or any such kinde of prediction, is then most vile and abomi-
 nable, when it is not subject to it. 32. The devil can neither
 prophesie, nor make prophets : but the devil can both predict
 and make predictors. 33. Prophecy, as it is not hereditary
 by nature : so neither is it propagatory by art : but Magical
 divination is the one ; and Astrological is the other. 34.
 Prophecy, in obscurest things, is sincere : Divination, in plain-
 est things, is equivocal. 35. Prophecy is not venal, or to be
 bought, and hired with money, and preferments : as Magical
 divinations, and Astrological predictions are. Neither were
 the true Prophets mercenary, covetous, ambitious ; as the false
 Prophets and Diviners were. 36. Holy men were always
 humble in the gift of Prophecy : prophane men have been
 proud of the Art of divination, or prediction. 37. True
 Prophets never prophesied things formally false : much lesse
 those wittingly, and willingly ; as false Prophets and Divi-
 ners have done. 38. True Prophets never hunted the favors
 of men in place, and power ; by flatering predictions even to
 evil men, and sad presages even against good men : as Magical
 and Astrological Diviners have always used to do. 39. Pro-
 phesies were then most rigorous, and the Prophets most zeal-
 ous ; when they themselves were most persecuted, and despised :
 but let Magicians, Necromancers, Diviners, Soothsayers, for-
 tune-tellers,

tunetellers, Gipsies, Juglers, Prognosticators, and Predictors. &c. be severely examined according to Lawes; and then the sortilegious spirit straightway leaves them. And now, they are able to forespeak no mans fate, or destiny; they are so distracted in suspecting their own. Thus the Art perishes, in the peril of the Artificer: as the malefice is prevented, or cured in the execution of the Witch. 40. It was a curse, and expressly threatned as a curse; for the Church of the Old Testament to want her Prophets: but it was a blessing, and expressly promised as a blessing, that Diviners, Soothsayers, and all such like, should be expelled out of her. And what faithful man and wife, would not think it a like blessing to a Christian Church, and Commonwealth? Now, if any man will take the pains to order this accumulation of differences; how easily might he observe (through various particulars) Prophecy, and Divination, to be two things utterly different in Author, means, matter, form, subject, object, end, and effect?

3. Whether these true signes of false prophesyings, serve not sufficiently to discern falseness, or superstitiousness of Magical and Astrological predictions; As 1. If the prophesying or predicting be of such things, as humane reason, or prudence, might justly suspect, or easily finde out, without it. 2. If it serve to set open such presumptions, as are not according to the eternal Law of the written Word. 3. If it pretend to put extraordinarily upon such actions, to which the ordinary rules of the word are a plain guide; and the exhortations a sufficient spur without it. 4. If it intends falshood, under a pretext of truth: or evil, under a colour of good. 5. If it directly tend to a discouraging of vertue, and virtuous men: or an encouraging of vice, and vicious men. 6. If it be of some lesser good, to hinder a greater good. 7. If it be for the use of unlawful means, although to seeming good ends. 8. If it tend to heresie, errour, innovation, schism, and faction in the Church of *Christ*. 9. If to the subversion, or obstruction of good Lawes in a Christian Commonwealth. 10. If to set civil States in a combustion; especially such as are Christian. 11. If it be to the advancement of a few; and to the disadvantage of a Many: and those as dear children of God; as eminent in parts, and piety; and every way as hopeful, as useful.

ful for Gods glory and the publike good. 12. If the prophesyer or predictor shall presume himself for singularly, and extraordinarily chosen out, and stirred up, to reveale secrets, amongst a hundred, both of more eminent places, and graces, then himself. 13. If he shall pride himself in a singular gift: or prefer it to the favour, and comfort of a saving grace. 14. If vain, or corrupt imaginations immediately forego, or follow the revelation. 15. If erroneous, inordinate, passionate, affected words, and phrases accompany the delivery, or pronuntiation thereof. 16. If the person of the prophesyer or predictor be noted for idolatry, infidelity, superstition, heresie, schism, athiesm, hypocrisie, prophaneness, carnality, insobriety, covetousness, ambition, sedition, curiosity, vanity, levity, forcery, envy, flattery, &c. Oh that we did but observe these, and the like, to examine upon them! Doubtless, we might with sounder judgements, and safer Consciences, pronounce upon our predictors, and their predictions; then either of them could do upon us.

4. Whether the Devil can Prophecy, and Predict? Prophecie he cannot; for that's to speak from the *Holy Spirit*; which the devil cannot, will not do. Yea it is to speak so, as moved by the *Holy Ghost*. Now though the *Holy Ghost* may move, or command the devil to speak whether he will or no: yet for him to do it as moved, that was not onely to be inspired, but to receive the inspiration with approbation; or some conformity of affection, and intention; which to a devil is incomparable. Nevertheless, predict he may in some things, through the divine both permission and injunction. And but in some things. For the devil cannot foreknow, or foretel such things, as depends absolutely upon Gods wil. Nor yet those things, which depend arbitrarily upon mans own will. Nor the thoughts, and imaginations of mans heart. Nor what entertainments his own suggestions have there, at their first motion. Nor what the good Angels intend. Nor what they are sent to effect in the world, or the Church. Nor can he foresee any thing in it self, nor any thing, that hath not a natural, and particular cause. Nor yet what particular impediment may hinder that natural cause from effecting. Now I would ask of Magicians, and Astrologers; whether they can foresee, or fore;

foretel more, then the devil himself can do? Yet I would ask again; whether the Magical and Astrological prescience, and presagition, be not much after the same manner, as the diabolical is? For the devil acquires his, by long observation, and often experience of things. He knows well natural causes, and can see their following effects as present in them. He understands mens bodily temperaments, and to what passions or affections they usual dispose: and which way mens sensitive appetites may ordinarily prevail to incline their wills. He can recollect the wickedness of Times, and Nations; and can guess by the multitude, lawfulness, and impunity of their iniquities among men; how near they are to the judgements of God; And accordingly can conjecture, and predict the punishment of a people; by war, famine, pestilence, &c. He can certainly foretel these things, that depend upon necessary causes; and have no other natural cause to hinder them: as the motions of the stars, Eclipses, conjunctions, &c. But if they be not necessary (although falling out for the most part) but may have some other natural causes hindring them: those he can foretel but probably, and by conjecture; as showers, storms, tempests, &c. He can certainly foretel those malefices, which (by Gods permission) he intends to act, either by himself, or by his sworn instruments. He can disclose such corrupt cogitations as himself hath injected: especially so far forth, as he observed them to take impression with complacency. And for secret lusts, manners, and actions (such as himself hath been an intimate witness of) he can reveal them to his Magical instruments: and make them (if God will permit) object them to mens faces, and bewray them to the world. He is continually so going to and fro in the earth, that he can tel what is doing even in remotest places: and (such is his agility) can suddenly convey it to his absent instruments, or Artists; and make them relate it as if they were present. Hidden treasures, lost goods, thefts, murders secretly committed: these (because done in his presence, and kept in his remembrance) he can disclose to, and by his Agents; if men will consult, and God give leave. Yea, he can presage many things from the prophecies of the Word; whose historical part he understands better then men.

5. Why God permits the devil and Diviners oft times to predict things future? Is it not to distinguish betwixt his special, spiritual, and saving graces : and his extraordinary, temporary, and transient gifts ? That none might presume of an enlightened minde, or a conformed will : because of such acts as may be without the least touch, either of the one or the other ? Nor arrogate to themselves a likeness to Angels, for such presagitions, as wherein the beasts may surpass them ? Is it not, that ungodly men and profane may thus so much the more be given over to their own superstitions, and diabolical delusions ? And to teach the faithful, and godly, not to covet, affect, admire, or undiscerningly approve of those gifts : which are no perpetual and infallible tokens of Gods grace, and favour. Especially, neither to be acting in, nor attending to, those vain curiosities ; which *Satan* may suggest, and wicked men and infidels may attain unto.

6. Whether the devil or divining predictors, ought to be believed, should they foretel truth ? *The Devil abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.* Joh. 8.44. Eve ought not to have believed him, because he spake of his own, *Gen.3.* Abab was not bound to be persuaded by him, *1 King. 22. 20, 21, 22.* Because though he had a Commission or permission from God ; yet he exceeded it, and spake of his own. But I make a question whether *Saul* ought not to have believed him ; *1 Sam. 28. 19.* Because he now spake not of his own. God is to be believed even in the Devil himself. But then, it might be evident, that he not onely speaks the things of God, but from God : that is, both the truth, and by a special warrant. Otherwise, there's no accepting of his Testimony (be it never so true) if he take it up of his own Authority. And therefore our *Saviour Christ* would neither assent to, nor approve of the Devils, although they spake the truth, *Mark. 7. 24, 25. & 3. 11, 12.* No more did *St. Paul*, to the truth that was spoken by the *Spirit of Divination*, *Act. 16. 16, 17, 18.* We are taught, that *Satan* may transform himself into an Angel of light, and so may his Ministers likewise. And therefore we held our selves not obliged simply to believe either the one, or the other ; even in the best they can say

say. Because they may lye, in telling truth; may tell truth, to deceive; may prejudice a greater, in uttering a lesser truth; may usurp it of themselves; may arrogate it to themselves. When did God send the devil on a message, to instruct his Church in the truth; or to promise good unto his children? If he be sent extraordinarily to pronuntiate to the wicked, and reprobates, their destinated judgements, and deserts; they may be so conscious within themselves, as to have cause to believe them. But as for holy men, and elect, if they be not tyed to believe their truth, how much rather ought they to take heed of their strong delusions, as not to believe their lyes?

7. Whether a wicked man may prophesie: or a godly man divine? Although godly men are more subject to wicked mens sins, then wicked men are capable of godly mens graces; Yet godly men (as godly men) cannot be infected with wicked mens divining: neither can wicked men (as wicked men) be endowed with godly mens prophesying. *Joseph* is pretended to divine: yet is it but a pretence, of a pretence; if it be taken in the worst sense, as hath been said before. *Balaam took up his parable* (a dark saying, which he himself understood not) and *God put a word in his moub* (which never affected his heart) But *Balaam* had no more the gift, and spirit of prophesying, then his *Ass* had the gift, and spirit of speaking. May we not then determine it thus? God may be pleased to to dispense prophesying, as sometimes to prompt a wicked man with the act, sound, or prolation of it: but inspires, or indues godly men alone with the gift, sense, and spirit of prophecy. For the spirit of prophecy delights in sanctity, and purity. And to perfect prophecy is required, not onely the illumination of the minde; but the assent also of the will (as to Gods revelation, authority, pleasure, message, truth, glory) which indeed cannot be in an ungodly man. In Scripture a *good man*, and a *Prophet*, are Synonyma's: and a *man of God*, and a *Prophet*, convertible terms. And a bad man is never so called, but with some epithete betokening the abusive appellation. Goodness of manners, though it necessarily prepares not of it self, to the acquisition of prophecy (because it is a free, sudden, extraordinary insult, or illapse) Yet badnesse of manners is alwayes

of it self, an utter impediment. Onely, God may be pleased (in such singular acts) so to abalienate, or suspend corruptions for the present, as sometimes to make good use of ill instruments, for others sakes: but not often, or for their own; as he hath been pleased to act with those, whose hearts he hath changed, and renewed.

8. How chance the Prophets that prophecyed not onely by words, but by Facts, and by Signes also (and by so many, and ordinary Signes) yet none of them, once prophecyed from the stars, or their constellations? Was not that vertue in them? Or was it not observed in them, in their time? Were they fain to make use of terrestrial signes, because the celestialls were out of their reach? Nay, was it not to let us understand, That God, and his Prophets could make the meanest signes upon earth, to confirm their Prophecies: whereas the devil and diviners are not able to make the greatest signes in Heaven, to confirm their Prognostications? Why did *Christ* refuse to shew a *signe from Heaven*, in proof of his *Messiahship*? Matt. 16. 1, 4. Because they sought it; and sought it temptingly, and sought it for themselves. They would have signes among signes, and miracles among miracles; and such signes and miracles as they themselves fancied; and such as might assimilate their own prognosticating superstition, and vain observation; and such a signe, as was not prophecyed, that the *Messiah* should do; and such as had neither just cause, necessity, nor end, for which they should desire it. Besides, that the Prophets revealed nothing from the stars; and *Christ* denied to make any such demonstration of himself, his doctrine, and miracles; because it was not prophecyed of him: and therefore he refers them onely to a prophecyed sign, *the signe of the prophet Jonas*: enough to signifie, of how little necessity all sydereall observation, or operation is to pure Prophecy. But I demand further; if there were any congruity, or consistency betwixt Prophecy, and mag-astro-mancy; why then was the one a singular, extraordinary, and temporary gift to Gods people; and the other made a common Art, or Trade, to Idolators, Infidels, and men prophane?

9. Whether Prophecy be natural? Or yet of any artificial preparation? The Occult Philosophizers, Magical Mirabilaries,

laries, and astral Fabricators, are for both (yea besides the seed of the soul, and the humours of the body, they pretend the parts of beasts, stones, herbs, and outward ceremonies, all to be effectually disposing to Prophecie.) But the truth is for neither. For Prophecy indeed is not natural, but supernatural: not artificial, or acquire; but infused, or inspired. Prophecy is immediate, sudden, momentany; the disposition (at one instant) infused together with the act: yea and the very particular disposition ceasing, when the particular act ceaseth. It never finds it subject capable to receive it, but makes it so: neither leaves it in the least capacity to acquire, or expect it presently again. But if it please to return, it still makes its own way (oft times another, a new way) for it self. What inclination of nature, or preparation of Art doth it require; when it can take the ignorant, as well as the learned; the *Idiot*, as well as the *Artist*; yea a corrupt heart, and a false mouth and neverthelesse make it forespeak its own infallible truth? No nature or essence is propheticall of it self, but that which is incomprehensible, and comprehending all things. If our nature had any such inclination in it self; why should we not all prophesie? And alwayes prophesie? And prophesie when we please? And prophesie of one thing as well as another? And one prophesie, as well as another? To whom then should we prophesie? And how should our pronuntiating be of those things, which are hidden to the common sense, and ordinary apprehension of men, among whom we are conversant? How should Prophecy be said to exceed all natural cognition; if it may proceed from any natural inclination? And how shall we distinguish betwixt Prophecie, which hath revealed, and reveals things, as they are in themselves: and prognostication, which (at most) can but predict some things, as they are in their natural causes, and dispositions? What previous disposition to prophesie (either naturally, or artificially) was there in *Amos*, when he said, *I was no prophet, neither was I a prophets son; but I was an beardman, and a gatherer of sycamore fruit. And the Lord took me, as I followed the flock, and the Lord said unto me, Go prophesy. Amos 7. 14, 15.* As for *Elisba's* calling for a *Minstrel*: 2 King. 3. 15. This was not to procure, or excite prophesie: but to

sedate passions and affections; and so make himself fitter for contemplation and devotion. Not as if (according to the Rabbinical conceit) the spirit of Prophecie had now made its recess from him, because of some perturbation of his, in being so exasperated against *Jehoram*; For that was a true zeal of God, and that is never inordinate: neither serves it to abate, but promote Gods gifts. But say he had been somewhat disquieted, and distracted from the spirit of Prophecie; how was it in the force and vertue of Musick to restore it? Musick could do that neither naturally, nor artificially: if it did it at all, it must do it miraculously. The prophets very calling for Musick, was a prophesie; Signifying that the spirit of Prophecie rests not in turbulent, distracted, factious, seditious minds: but in harmonious, unanimous, appeased, and peaceable hearts. But let them contend Prophecie to be of natural disposition, and artificial preparation; that would so take off theirs, from being thought diabolical: what need we do so, that hold Prophecie to be wholly divine? Nature, and Art cannot so much credit the Astrological, as they prejudice the Theological prophesie.

10. Whether Prophecie be not now ceast? It was never intended to be perpetual. Even while it was, it was an act; not an habit: not permanent, but transient. The Spirit now in the illapse, and again upon the recess. It was a gift or grace, not so much personal, as vocational: pertaining not to ordinary duty so much, as extraordinary occasion. Nor was it so necessary, that men should be taught to look after things future: as how to use the present time aright. The prophets were but types of that *great Prophet*: and all prophesie had its main end, and completion in *Christ*. It was therefore meet that the shadow should recede, now that the substance came in place; Prophecy was necessary for the Church of the Old-Testament, because *Christ* was not yet come: but not so in this of the New; because *Christ* is come already. We have an Evangelical prophesie, abundantly recompencing that lack of the legal: being a gift or grace not extraordinary, but ordinary; not temporary, but perpetual; not singular, but universal; not vocational onely, but personal; not an act common to reprobates, but an habit peculiar to the Saints. Not of propounding

ing things of future times : but of expounding the future things of eternity. Be it in heaven or earth ; *Prophecies shall fail, when that which is perfect is come*, 1 Cor. 13.8. In heaven, they must needs fail ; because there's no future to be contemplated, or expected ; all is an eternal present. And in the Church of *Christ*, they must needs fail ; because there is no future truth (not another Gospel) to be expected ; the present truth is eternal. Prophecie failed in the Church, as did the other extraordinary, and temporary gifts : viz. Working of miracles, and speaking with Tongues. Nevertheless I conceive, God hath absolutely denied his Church none of all these : but that the Spirit may be pleased to stir up some men, at some times, and to some particulars, to act in any of them ; if just cause and necessity be. Yet, though a man should be raised to prophesie now, and that by the same Spirit ; I cannot think it to be by the same degree, or authority of the Spirit as the former Prophets were. Because the authority of the Spirit in them, was not onely propheticall, or historical : but sapiential, and dogmatical. And so their prophecies were recorded, not onely for a particular and certain prediction of truth : but for an universal, and perpetual instruction of Faith. And therefore, either there must be no end of adding to the Scriptures : or else none such must now be raised. There may be some prudential predictions of good men ; and suspicious presagings of evil men ; and shrewd conjecturings of common men : but what are all these to the prophesyings of holy men of God in old time ? Yet we say, Gods hand is not shortned, but that he can still raise up such : but who can say, that he will do it ? Or that there is just cause why he should so do ? We conclude therefore, in the general, that Prophecy is cast. And that of an extraordinary gift at first ; it is become more extraordinary to after ages. What reason then have we to be so blind of Faith ; as to admit of a stated art of divination in its stead ?



CHAP. XXII.

From the rarity of Miracles.

1 **W**Hether every thing that is affected above, besides, or against the course and order, faculty and power, hope and expectation of nature; may truly be said to be miraculous? Not every thing. 1. Because, it is not a thing effected against particular nature; but against whole nature, that makes a Miracle. 2. Because in particular nature, there are antipolliges, or occult qualities of actives and passives; naturally acting, or disposed to act one against another. 3. Because it is neither nature acting contrary to some part of her self; nor is it Art urging or tempting Nature: but it is God totally exceeding the law, vertue, and order of Nature; that makes it to be a Miracle. 4. Because many things may be done against Nature, or natural propensity; which notwithstanding are but ordinary, and trivial; as the causing of heavy things to ascend upwards, &c. 5. Because there are many sins and vices, that are against Natures law and vertue, which who will say that they are miraculous? Therefore we conclude against Magical Mirabilaries? that although every Miracle be an act or effect above Nature: yet every act or effect besides, or against Nature, is not a Miracle.

2. Whether that may absolutely be said to be a Miracle, whose effect is manifest; and whose cause is occult or unknown to us? No. Except it be acted simply by the first cause; and for causes onely known to him. 2. Except it exceeds all mans exact knowledge indifferently; one as well as another. 3. Except the cause be altogether past such finding out, even to sober and prudential observation, art, industry. Otherwise, it should not be a Miracle, so as it is in itself, but so as it appears to us. Our ignorance should necessarily come into

into the cauſe of Miracles. That ſhould be miraculous to one man; which is not ſo to another. And a prophane curioſity of Art would boaſt of more light, and experiment in divine works: then indeed is vouchſafed to the perſwaſion of a pious faith.

3. Whether the power of working Miracles be not proper to God alone? This muſt be affirmed, and cannot be denied.

1. Becauſe He onely can work a Miracle of himſelf, to whom nothing is a Miracle. 2. Becauſe He onely can work againſt the order of Nature, and ſecond cauſes, whoſe will is ſufficient to inſtitute, Order, alter all things. 3. Becauſe God is a tranſcendent, and is not under, nor yet within the predicament, of any part of the whole order of Nature; as the creature is: and therefore he onely can act that againſt, and beſides above the order of Nature; which the creature cannot. 4. Becauſe a divine power requires not a ſubject to work upon (for it is able to create all things of nothing) neither looks it at the poſſibility, or propenſity of that ſubject, to the producing of the effect, as every created power doth. 5. Becauſe the proper cauſe of a Miracle muſt not onely be uncreated, infinite, omnipotent, indeterminate, &c. But it muſt alſo be occult, unſearchable, incomprehenſible: now no cauſe is ſimply ſo; but the hidden God himſelf. 6. Becauſe it cannot be a Miracle, unleſs it be abſolutely, and univerſally wonderful; or to be equally admired of all creatures of the ſame kinde. Now it is onely for God; and neither for Angels, or men, to do ſuch things, as ſhall be admirable to their fellows, and not ſo to themſelves. 7. Becauſe if any other could work Miracles but God, or but by God, then Miracles could not be the indubitable ſignes, and proofs of a God; nor of Gods Word, and Truth.

4. Whether the good Angels can do Miracles? Miniſterially, and inſtrumentally they may: but not principally and authoritatively. For Angels are finite both in their nature, apprehenſion, and power. And divine Miracles (abſolutely conſidered) are as ſtrange and wonderful to them: as they are to us men. Yet Angels (out of the vertue and perſpicuity of their own nature) may know how to do many things; that may ſeem miraculous, or be marvellous to us. Becauſe they

are

are a superior power or vertue unknown to us; and may have a particular power (over inferiours) not known to us; and therefore may act above, besides, against the particular order of Nature, that is known to us. But being part of whole created nature themselves, they cannot act against it (the main reason of a Miracle) for so they should act against themselves.

5. Whether Devils can do Miracles? If not Angels; much lesse devils. Neither doth the Lord make use of the devils to be instruments of his mighty works; as he doth of the Angels. For Miracles were never intended or effected (immediately or mediately) but for the confirmation of the truth: to which the devils are no apt instruments; because all that they do is with intent to seduce therefrom. The devils indeed have a faculty, and sagacity (both much enabled by long experience in things) above us men: and so may work (in many things) to amaze, as well as delude us. But such stupendous and prodigious facts, as they (by divine permission) busie themselves about, are no true Miracles: because false, either as touching the reality of the effect; or else the sincerity of the intent. And for the reality of effect, it is not so much thanks to their admirable power, or manner of working, as to the natural (though secret) disposition of the matter they work upon. Neither are they permitted often to work any reality of effect (but onely to delude with prestigious appearances) because God seldom suffers Nature, or the creature to be so blemished, or abused. And though they had a liberty to effect really, in things to be admired: yet (so false is their disposition) they would chuse, and labour to be prestigious. And where they are tempted (or urged as they say, by Art) to do those things that are not within their power, or permission: there are they forced to be prestigious, and delusory; for the saving of their credit amongst their own. Now this prestigiousnesse or illusion (whether freely from themselves, or as it were forced by others) is a signe of their impotency, as well as their fallacy: and either of them are a sufficient argument to exclude them utterly from a power of working Miracles. And therefore, if they will needs be contending for the devils power in, and by Magicians, Astrologers, Necromancers Conjurers, Witches,

Witches, &c. We leave both them, & theirs, to their *lying wonders*.

6. Whether there be any such secrets in Nature, as whereby to work Miracles? Although it be confest, that there are sundry admirable secrets hidden in Natures bosome: yet we must professe, that her hand is here shortned. Because it is the nature of a Miracle to exceed Natures power. It must be above, besides, against Nature: and not particular onely, but universal, or whole created Nature. Though a Miracle be wrought in Nature, yet it must be quite beyond Natures principles, law, order. Nature of it self must not so much as incline or dispose to it. Yea it must be in the very nature of the thing to be otherwise, then the Miracle hath made it. Alwayes, the more alien the effect is to Nature, and the more remote from Natures order: the greater is the Miracle, and the more to be admired. Wherefore we conclude (against those *Mirions*, who would make themselves to be Natures Apes) that not onely any particular nature, is not able to worke a Miracle besides, or against the order of whole Nature: but the vertue even of whole Nature, is not able to worke a Miracle upon any particular nature whatsoever.

7. Whether Miracles may be wrought by Art? The flat Negative is to be concluded upon these Arguments. 1. Art cannot exceed Nature. Now Nature (in all her mirables) is but Miracles Ape; and Art is but Natures Ape: what then are the Magical Mirabilaries (at most) but Apes of Art? 2. The strength of Art is acquiste: the vertue of Miracles is infused. 3. An Art operates onely according to reason and knowledge: but a Miracle altogether above them. 4. Art effects nothing, but according to ordinary rules, observations, experiments, customs: but a Miracle is so extraordinary, that it were no Miracle, except it were effected contrary to all these. 5. Art (for the most part) is of necessities: a Miracle (for the most part) is of contingents. 6. If Art served to worke Miracles, then were the power of them acquiste, arbitrary, of mans will, and industry: yea one man might do Miracles as well as another. 7. None of Gods servants ever wrought Miracles by Art. 8. If it were in the Artists power, it should be a Miracle to one man, and not to another. 9. Prophane men, and the greatest tempters of God, the De-

vil, and Nature, should so do most Miracles. 10. Art rather serves to prevent many things for seeming Miraculous: because it helps to finde out the suddain cause. For either it lets to understand the cause, or not: if it doth not, then it is no Art; if it doth, then it is no Miracle.

8. Whether it be lawful, necessary, convenient (not onely for the working of Miracles, but for the finding out of Mirables) to operate (either by Art, or violence) against the order plac'd in Nature? Doubtlesse, it is no furth'r lawful; then it may be either necessary, or convenient. That is probably, and directly tending to some publike, or private use, or benefit. Nature may have many pretty mirables (which they title *Admired Auditions, Natural history, Mirables of the world, Occult Miracles of Nature, Occult Philosophie, subtilities and varieties of things, secrets, mysteries, memorables, unheard of curiosities, &c.*) Yet for all that, are they not such, as Magicians faine, or fable, in animals, plants, herbs, stones, &c. Nor are they (a many of them) so mirable in themselves; as either to mens fancies, or ignorances. Her actives, and passives, sympathies, and antipathies, are so occult and profound: as who can tell where to finde them; or how to apply them; so as to urge Nature (by the help of Art) to worke wonders? Who can do such a thing (especially make it his trade, profession, ostentation, so to do) and not be subject to, or guilty of tempting God, provoking the Devil, tormenting Nature, abusing the creature, losing time, disparaging himself, and deluding the world? It is for none but God to worke absolutely against the order of whole created Nature: because he could have instituted another order of Nature. And all things are subject to him; not so much from a necessity of Nature, and second causes: as according to the absoluteness of his own power, and liberty of his own will. And it is for none to undertake to alter the order of particular Nature; but in, by, under, and for God: yea (I may say) according to God; and not otherwise. As. 1. God acteth not against the order of nature (in any particular of it) save onely upon just and weighty causes: how then dare prophane men offer to do such a thing jocularily, jugglingly, to make sport and pastime; or yet for no other end or use, but vain and idle

experiments sake; or onely to feed, or satisfie vain and presumptuous curiosity? 2. God, though he may act against that order which one creature hath to another: yet acts he not against that order, which the creature hath to himself. For should he act against the order of nature, as it depends upon himself; he should so act against himself: in like manner, neither ought man to act against the order of nature, or of the creature so far forth as it depends upon God; nor yet so far forth as it is not intended by God, to be serviceable and useful unto men. 3. God acts not against the law and course of nature, so as to violate his own great Law; *sc.* that of his wisdom, goodness, justice, in disposing the creature: neither ought men so to do, beyond the great Law of using the creature aright, and to those very ends for which God ordained it. For it can never be lawful or warrantable, so to transgresse natures order, as to abuse the creature in any kinde. Now do they not know, that the creature may as well be spiritually, and speculatively abused, by superstition, and curiosity: as practically, and carnally, by violence, or sensuality.

9. Why, amongst all the Miracles that *Christ* wrought against the Devils, among men, and in the other creatures: he did work none at all from, or by the heavenly bodies, the stars? Besides the reason above mentioned, why he refused to shew *a signe from heaven*; this may now be added above all the rest. It was because there now was a greater Miracle wrought upon the earth, then ever was wrought in the Heavens. Even the mysterious Miracle, or miraculous Mystery of *God and Man*. Doing such works upon earth, as whereat the Angels, and whole powers of heaven might well stand amazed with admiration. Indeed there was a wonder in Heaven, *a star* (a new star) at his birth: and another wonder in Heaven, an *Eclipse of the Sun* (a new Eclipse) at his death. Such a star, and such an Eclipse, as were miracles (in their nature, site, motion, portent) to all other stars, and Eclipses. Such a star, and such an Eclipse, as were the mysteries of all other stars and Eclipses. Set apart to signifie his power in Heaven, at the greatest instants of his infirmity upon earth. Thus they testified of him; and yet was not among these Miracles, nor mighty works that were wrought by him.

10 Whether Miracles may be wrought out of the Church. Although we make not the power of working miracles to be the perpetual note of Gods Church: yet we determine the Church to be the proper seat of them. And in determining, we do thus distinguish; That God may be pleased to work miracles all the world over; and that by his Angels, as his Ministers in the Government thereof: but employs not men to that purpose, save onely within his Church. And do distinguish again, that privative miracles, or those of wrath and judgment, may be wrought out of the Church: but not positive, or those of Grace and mercy. And our reasons are, 1. Because the main end of working Miracles is for the plantation and confirmation of the Gospel, the truth of Gods word: and that cannot be without the Church. 2. The power of working Miracles is from a promise, and that belongs to the Church alone. 3. In a Miracle is considerable not so much the evident effect, as the secret intent, and this consideration is onely for the faithful in the Church. 4. The truth of the word is not to be measured by miracles; but the truth of miracles by the Word: and where is that but in the Church? 5. Miracles tend as to the glory of God, so to the edification of the Godly; and who looks for that or them, out of Gods Church. 6. So many stupendous prodigies are mostly wrought out of the Church: but Gods wonderful miracles within it. 7. Though it hath been said, that miracles were intended for Infidels; yet were they not effected but by believers: and by believers, either to convince, or to convert those Infidels.

11. Whether wicked men and reprobates may be workers of miracles? Not by Angelical assistance, not by diabolical confederation, not by the secret of Nature, not by the study of Art: but by divine dispensation they may. 1. Because God may be pleased to employ them to this purpose; and yet give them no more but a faith of miracles; which is common to reprobates. 2. Because that of miracles is a gift not simply making accepted: but may be given onely for others sakes. 3. God hath wrought miracles by dead instruments: and why not by men of a dead faith, and dead in trespasses and sinnes? 4. Wicked men may be used in the working of miracles, for a testimony of Gods truth: yet not in a manifestation of their own

own graces. 5. Bad men have been employed in working of miracles: that good men might not be proud, or overweening of common gifts. 6. The working of miracles is not appropriated to godly men: lest ordinary Graces might be undervalued; and weak Christians might take scandal, and despair in their defect of the extraordinary gift.

12. Wherein differ true and false miracles: or divine and diabolical; Theological, and magical? 1. The one kind are wrought by God, by Angels, Prophets, Apostles, and sometimes by the Saints: the other not but by devils, magicians, Juglers, ungodly men. 2. The one are solid and real in effect: the other are phantasmatical, and praestigiously deceiving the sense. 3. The one God freely calls to do: the other are not done but by tempting both God, and the Devil. 4. The one are serious, and upon occasions of importance: the other are ludicrous, and serve to make vain men sport. 5. The one tend to confirm the Church: the other to seduce from it. 6. The one are liberal: the other mercenary. 7. The one profitable: the other pernicious. 8. The one make humble and modest: the other arrogant and full of ostentation. 9. The one serves to instruct: the other onely to astonish. 10. The one are wrought with devout Prayer, Supplication, Thanksgiving: the other by superstitious imprecation, adjuration, incantation; with many ridiculous signes, and execrable ceremonies, nothing pertaining to the producing of the effect. And thus they differ in their Authors, instruments, dignity quality, duration, utility, end, and effect.

13. Whether Magicians, Conjurers, Inchanters, Witches, &c. work not their miracles, (or rather signes, wonders, prodigies, portents) by the devils means? It is affirmed that they do so, for these reasons. 1. Because they do them not by God, Angels, Nature, or Art (as appears sufficiently by what hath been said already) and therefore they must needs do them by the devil. 2. Because they operate upon a compact: which is evident in that invocation, adoration, sacrifice, immolation, &c. is hereunto required. 3. Because they operate by idolatrous, superstitious, forcereous, execrable, ridiculous signes, rites and ceremonies. 4. Because they secretly invoke, although they outwardly would seem to command: which imploration,

on, and imperiousness, yea and dissimulation between both these, is to God, and good Angels, abominable. 5. Because their Prayers and preparations are blaspheming, railing, execrating, threatening, prophane, superstitious, absurd, ridiculous: which neither God nor good Angel can indure. 6. Because they seek either to allure, or compel their operating power, by things sensible. 7. Because the fact exceeding Natures order, and Arts efficacy: yet there can be no reasonable cause why such an effect should be ascribed either to God, or good Angels. 8. Because the effect is by them ascribed to times, places, figures, characters, rites, ceremonies, &c. 9. Because there are used hereunto words (besides names of God, and Angels) barbarous, unknown, insignificant, incoherent, apocryphal, superstitious, forceroous, detorted, absurd, ridiculous, &c. 10. Because they make use of means unlawful, unapt, and not ordained to such a purpose. 11. Because they do their feats upon vain and light occasions. 12. Because they effect that (or seem so to do) at a distance: which the causes themselves could not naturally do, were they proximately applyed. 13. Because their miracles or wonders are not wrought, but at certain times, in certain places, and by certain means: as under such constellations, by such configurations, by such animal parts, stones, herbs, preparations, confections, &c. 14. Because they seem to make many cautions in the preparation; which they violate in the execution. As they caution to cleanliness, chastity, temperance, sobriety, justice, charity, &c. yet the exercise is wholly of, and to the contrary. 15. Because they are not onely ungodly men that do them: but they do them for wicked ends: As idolatry, murder, theft, covetousness, lusts, pride, ambition, vain-glory, &c. 16. Because if there be any truth or reality of extraordinary effect, either through natures secret disposition, or Arts studious operation: yet diabolical suggestion intervenes, and prompts the instruments to mingle many vanities and fallacies of signes and ceremonies, whereby to delude and deceive. 17. Because they are seldome or never so prodigious and stupendous in effecting; as in troubled and distracted States. 18. Because their monstrous prodigies & portents are mostly wrought out of the Church, or in false and heretical Churches, or where the

the Church is declining, and flitting; or else to the scandal, prejudice, persecution of the true Church of *Christ*.

14. Whether there be any verity, or reality of miraculous effect, in those things that are miraculously done by the Devill, and Magicians : Reallity of effect there may be seen; but of miraculous effect none : That is, there may be some reall effect upon the patient indirectly, and consequentially (as in incantation, sorcery, effascination) although there be none such primarily, and directly, as from a miraculous Agent. For we see that men are really affected, and terrified, even from spectrous and ludibrious phantasmes. Our conclusion therefore thus stated, stands firm, for these proofes. 1. The Devill and Magicians cannot doe that which is possible to neither a part, nor to both of them together, (no though they had all the Angels joyned to them) that is, to worke true miracles. 2. God seldome or never permits. and the devill seldome or never intends, any verity and reallity of effect in such cases; Because he delights to be a false emulator, but no true imitator of Gods workes. 3. If there be produced (at any time) any reallity of effect; it is not beyond the secret disposition of the matter they worke in; then which nothing can bee more defective to the forme of a miracle. 4. All their miraculous transformations, and transportations are but to substract one thing (by a swift and imperceptible motion) and substitute another in the place; and so either delude the phantasie, or deceive the sight. 5. Those mutations, or alterations which they worke, are but by actives and passives artificially applied; which though nature alone would not have produced peradventure; yet art alone could never have produced them, without some naturall property or capacity thereunto in nature. So that the vertue of effecting is simply and primarily in the naturall power, or property; and but secondarily, and conditionally, in the artificiall or cunning application. 6. All their representations, and ostentations are phantasmaticall and spectrous; either in respect of the prestigious transposition of the object, the organ, or the meane. 7. The intent and end of such their operations are repugnant to true and faithfull profession, and holy and righteous conversation; and serving only to insinuate or
confirm

confirm a lie; and therefore must be but *lying wonders* at most.

15. Whether those things that were done by *Pharaohs Magicians*, in emulation of *Moses*, were miraculous, and real in effect; as his were? Some contend they were so: but others (upon better grounds) conclude they were otherwise. For 1. What *Moses* did, he did at the *call* or *command* of God, *Exod. 7. 6.* But the *Magicians* did theirs at the *call* or *command* of *Pharaoh*, *vers. 11.* And therefore seeing there was not the same Authority of doing miracles; doubtlesse there was not the like efficacy between them, or miraculous effect. 2. *The Magicians of Egypt*, though it be said, *they also did so, or in like manner*: yet it is to be understood *in specie, non jure*; in appearance, but not indeed. Because it is added (by way of differencing) *with their enchantments*, *vers. 11.* And the original word some derive from a root that signifies to flame, because with fiery flashings, and flamings, they used to perstringe the eyes of the beholders: and not onely so; but was hereby the greatest incendiaries, inflaming mens minds with idolatry, superstition, lies, and calumnies, &c. Others derive it from another root, that signifies involving, covering, hiding; to note, with what occult and involved flights and covertures, they sought to conceal their prestigious pranks; so as they might appear otherwise then indeed they were. Besides, the word is commonly used (in Hebrew Authors) to signifie diabolical and prestigious works. 3. True miraculous effects may consist, and concord together; and never oppose, or destroy one another: it is a sign of false circulatory phantasms, that they are soon vanishing, and dispersing, when they presume to come in competition with true divine miracles. Thus *Aaron's rod* swallowed up *the rods of the Magicians*, *vers. 12.* Whether his rod did so while it was yet turned into a serpent, it skilleth not to dispute: the Miracle was the greater, if it did so after it was turned into a rod again. For there was the form of a miracle confounding the form: but here was the very matter of a miracle destroying the very matter of an impostor. But what say you, if their rods were as phantastical and prestigious as their serpents were: and therefore the rather dispelled even by a substantial rod? 4. True miracles serve to confirm the

the truth : but to what end served those false mirables of the Magicians, but to *robinate* or *barren Pharaoh's bears*, both against Gods message and the true miracles? *vers. 22.* 5. Concerning that of the *Frogs* (*chap. 8 v 7.*) Why did not *Pharaoh* command his Magicians, to take away their Frogs? Was it not because theirs were only prestigious spectres, and could offend no more but the sight; and not infect the other (and lesse delusive) senses; as the other did? And why calls he for *Moses*, and *Aaron*, to intreat the Lord to take away the Frogs from him: but because they that were of his sending, were the real Frogs; and those that really plagued him? *v 8.* 6. Wherefore did God cause them to fail in counterfeiting the least things (*the Lice v. 18.*) but that he would thus convince them by the least things, that their greatest were but counterfeits? And while they confesse, *this is the finger of God, v. 19.* Do they not as good as confesse, that each of theirs was the finger of *Beelzebub*. 7. When the Magicians were smitten with boils and blains, so that they could not stand before *Moses*, *ch. 9. 11.* Why did they not conjure up all their Art and force, to infect *Moses* again: if that they had been able to do anything really as *Moses* did? 8. How stands the comparison of hereticks resisting the truth; like as *Jannes* and *Jambres* withstood *Moses*: *2 Tim. 3. 8.* But that these did it by fallacies, or appearances of spiritual truth: as they did it by phantasmes, or appearances of corporeal truth? Many Philosophical reasons might be added: but these (so clear from the Text) are sufficient to prove them impostors. What may we then judge of the later *Gipsies*: since it it was no otherwise with their forefathers, these *Egyptians*?

16. Whether the gift of working miracles be not now ceas't? Miracles were never but extraordinary, and temporary. Their very gift not perpetual: and simply no saving Grace: but might instrumentally be acted even by reprobates, as well as by the elect. Having no principles of working habitually remaining in the Soul. Were intended onely to be certain signes, upon great occasions, and present helps, in the defect of ordinary means. Needful in the beginning of the Church; to strengthen weak Faith. They have had their main end already (the sufficient confirmation of the truth) and the end accomplish'd,

ed, that which was destinated to the end, might well cease. *Christ* was not onely the most eminent in miracles; but in him they had their perfection, and completion. His *Disciples* believed in him, before ever they saw him do a miracle: how much more then may his Church, without them; that together with the memory of them, hath the ordinances and ordinary means? The permanency of miracles would but have diminished the efficacy of Faith: because it would have been an occasion not to have believed without them. The truth of the Gospel would still be called in question, and thought dubious and uncertain; if it always needed such confirmation. The promises and faith would thus be evacuated: because the walking would be, not by Faith, but by sight. There would be no end of seeking after sensible signes and means; and so prophane men would still be tempting unto them; and weak Christians would be discouraged in their descent. Not onely ordinary graces would so grow vile; but even miracles themselves: for they would be thought no miracles, by being so commonly obvious, and assiduous. What need we to stand upon such, when the greatest work of God, and most profitable for man, is not alwayes the greatest miracle? Have we not perpetually Gods spiritual miracles, in our vocation, conversion, justification, regeneration, sanctification, &c.? And his ordinary miracles, in our creation, propagation, conservation, &c.? And what need we more? To conclude, was there no other cause, our finnes are sufficient to make divine miracles to cease: shall we then look after Magical miracles, signes, and wonders; such as are set up by the fins of men.



CHAP. XXIII.

From the fables of Miracles.

IS not the rarity of miracles (already proved) enough to prove the stories of Magical Miracles to be but meer fables? We need not therefore their pardon to call them so: nay, they ought to gratifie us that we call them not worse then so. Seeing the vertue of miracles and miraculous operation, is in Gods word alone: and neither in Nature, nor Art, nor Artifice. What can we say lesse, then that all such natural Miracles, are onely for meere naturals to admire? Whose Authors have been some of them spurious; most of them obscure; all of them (in that particular) vain and nugacious. Who take up their authorities by tradition; from paganish story, poetical fiction, and mythological relation, of such wonderful things, as were never in Nature, or the world. Who use to cite their mirables with such a (*they say*) as if they themselves were not onely ashamed to own them; but afraid to report them. Who stuffe up their legendary stories of magical mirables, with tales of such strange things, and they so incredible; and under strange Names, and they so unknown; and in such strange places, and they so remote: as that they are not worth seeking after; or if they were, yet neither name, nor thing, nor place is to be found. Who urge us onely with this; that such their wonders are not to be proved by reason, but referred to experiment: and yet we are as far from seeing the one; as from hearing the other. Neverthelesse, all these are impudently urged, and imposing upon our Faith, to admit, and admire, what wonderful effects of configurations, constellations, influences, impressions, seales, characters; upon Elements, Minerals, Stones, Vegetables, Animals; yea and Rationals not excepted. Nay and a many of these so imposed, as tending effectually to Prophecy, Divination, Prediction,

on, Prognostication. And therefore omitting the ridiculous rabble of magical mirabilaries (for I have neither list nor leasure to meddle with them at large) I shall onely instance in a few of them, which they not onely report confidently; but impudently prescribe to this very purpose. Advising the Reader by the way, that (for all this) they cannot be believed without superstition, nor practised, without sorcery.

1. There is an herb among the *Chaldeans* called *Ireos*; among the *Greeks*, *Mutuchiol*; among the *Latins* *Elitropia*: this herb is of so admirable vertue, that if it be gathered in *August*, while the *Sun* is in *Leo*, and wrapt in a *Lawrel* leaf, adding thereunto the *Tooth* of a *Wolf*; and so at *night* laid under a mans *head*: if any thing be stolln from him, he shall see the Thiefe, and all his conditions.

2. The herb called by the *Chaldeans* *Aquilaris*, by the *Greeks* *Valis*, by the *Latines* *Chelidonia*; if it be taken with the *beats* of a *Mole*, and be laid upon the *head* of a *sick* man; it may so be discerned, or divined, whether he shall dye of that disease, or recover ye or no: for if he now *sing out*, it is a signe he shall *die*; but if he *weep*, then shall he not dye at that time. By the like, the conquering of an *Enemy*, and recovery of a *Suite* is to be foreknown.

3. The herb which by the *Chaldeans* is called *Luperax*, by the *Greeks* *Esifena*, by the *Latins* *Viscus querei*; this herb with another herb called *Martegon*: if it be put into a mans mouth, and he begin to forethink who is a coming (be it friend, or foe) if he shall come, it will fixe upon his heart; if he shall not come, it will leap from it; nay, will it not leap out of his mouth?

4. The herb which the *Chaldeans* call *Tispibilon*, the *Greeks* *Orlegenea*, the *Latins* *Cent aurea*; this herb (the *Magicians* say) hath admirable vertue: for if with the blood of a female *Lapwing*, and *oyle*, it be put into a *Lamp*; it makes all that stands by believe themselves to be *Magicians*; and that their heads are in heaven, and their feet upon the earth: and if the same be cast into the fire, the stars shine; the stars will seem to jussle and skirmish one against another.

5. The Stone called *Sylonites*, bred in an *Indian Snail*, confers the prescience, and presence of certain things future: while a man hath it under his tongue, let him bethink him of

any businesse, whether it ought to be done, or may come to passe, or not: and if it may, or ought; it will cleave so fast to his heart, as that it cannot be plucked thence: if not, the heart will leap back from it.

6. If thou wouldst interpret dreams, and Prophetize of things future, take the stone which is called *Esmundus*, or *Asmadus*; and it will give Prophetization, interpretation of all dreams, and make to understand riddles.

7. If thou wilt divine of things future, take the stone called *Celonytes*, of a purple and various colour, and is found in the body of a *Snayle*: if any man carry this stone under his tongue, he shall Prophecie, and foretell future things.

8. By the stone called *Elitropia* (or as the *Nigromanticks*) the *Babylonian Gemme*; with certain verses, and Characters, Princes have predicted by divining: for which cause the Priests of the Temples made special use of this stone, in the feasts of their Idols.

If thou wouldst foreknow any thing future, take the stone called *Bena*, and put it under thy tongue: and so long as thou so holdest it, thou shalt continually predict by divining things future; and shalt not (in any wise) erre in divining.

10. If thou wouldst judge of, or declare the opinions, and cogitations of others; take the stone which is called *Gerasides*, and is of a black colour, and hold it in thy mouth.

11. If thou wouldst whet the wit of any one, or increase his wrath, or foretel future things: take the stone which is called *Smaragdus*, &c. For it (carried about him) makes a man to understand well, confers a good memory, increases the wealth of him that carries it about him; and if any man hold it under his tongue, he shall Prophecie forthwith.

12. A *Weasel* is a creature sufficiently known, if the heart of this creature be eaten, while it is yet panting, it maketh to know things to come.

13. If thou wouldst (as the great diviners have done) understand the voices of Birds, take with thee two companions on the first of the *Kalends* of *November*; and go into the wood with dogs, as if thou wentst an hunting; and that beast thou first

first findeſt, carry it home with thee, and prepare it with the heart of a *Foxe*, and thou ſhalt ſtraight underſtand the voices of Birds, and Beaſts: and if thou wouldſt that another ſhould underſtand them, do but kiſſe him, and he ſhall underſtand them likewiſe.

14. A *Suffumigation* made with the congealed blood of an *Aſſe*, and the fat of a *Wolfe*, and *Storax*, &c. will cauſe to foreſee things future in ſleep; whether good, or evil.

15. If any one ſwallow the heart of a *Lapwing*, or a *Swallow*, or a *Weaſel*, or a *Mole*, whiſt it is yet warm with natural heat; it ſhall be helpful to him for remembering, underſtanding, and foretelling.

16. The ſtone that is bred in the apple of the eye of a *Civet Cat*, held under the tongue of a man, is ſaid to make him to divine, or prophecy. The ſame is *Selenites*, the *Moon-ſtone* reported to do. — Alſo there is an herb called *Rbeangelida*, which *Magicians* drinking of, can Prophecy.

17. They ſay alſo, that a *Tyke* if it be pulled out of the left ear of a *Dog*, and if it be altogether black; hath great vertue in the *Prognofick* of life. For if the ſick party ſhall answer him that brought it in, who ſtandeth at his feet, and ſhall ask of him concerning his diſeaſe, there is certain hope of life: and that he ſhall dye, if he make no answer.

18. They ſay, that *fumes* made of *Linsed*, and *Fleabane* ſeed, and roots of *Violets*, and *Parſly* doth make one to foreſee things to come; and doth conduce to prophecy. — They ſay alſo, that if any one ſhall hold a *Viper* over a vapour with a *ſtaffe*; he ſhall prophecy. — So it is ſaid that the ſtone *Selenites*, i. e. the *Moon-ſtone*, and the ſtone of the *Civet Cat*, cauſe divination: alſo *vervaine*, and the herb *Theangelis*, cauſe ſoothſaying.

19. *Melancholly* men, by reaſon of their earneſtneſſe, do far better conjecture, and fitly conceive a habit, and moſt eaſily receive an impreſſion of the celeſtials. — The *Sybill*, and the *Bacchides*, and *Niceratus* the *Syracuſan*, and *Ancon*, were by their natural melancholy complexion, Prophets, & Poets. — For this, when it is ſtirred up, burns, and ſtirrs up a madneſſe, conducing to knowledge; and divination: eſpecially if it be helped by any celeſtial influence; eſpecially of *Saturn*, who ſeeing he is cold
and

and dry, as is a *melancholy* humour, hath its influence upon it, increaseth, and preserveth it.

20. The *Rabbines* say, there is an Animal called *Jedua*, having a humane shape, in the middle of whose Navel comes forth a string, by which it is fastned to the ground like a Gourd, and as far as the length of that string reacheth, it devoures all that is greene about it: and deceiving the sight, cannot be taken, unlesse that string be cut off with the stroke of a dart, which being cut off, it presently dyes. Now the bones of this Animal, being after a certain manner laid upon the mouth; presently he whose mouth they are laid upon, is taken with a frenzie, and soothsaying.

Now, what a rare Mirable of Art is Magical Divination, yea and Astrological Prediction: that hath all these, and many more (if one would take the paines to collect them) Mirables of Nature, peculiarly subserving thereunto? I say even Astrological Prediction. For without a constellated fabrication, or confection; all these presaging Mirables (and the like) signifie nothing in effect. And therefore (for the manner of acting in, and by such as these) they caution straitly to observe the Planet, benevolous, or malevolous; as they would presage upon the effect, good, or ill. And not onely so, but the dominion of the Planet, and the day of that dominion, and the houre of that day: as they would have the predicted effect so be now, or then. So that, to what end serve the feigned Mirables of Nature, but to feigne the Mag.astro-mantick Art for the greatest Mirable?



CHAP. XXIV.

From the Ceremonies of preparation.

WHether these (and the like) rites, and ceremonies (taught, and practised by themselves) as preparing, and conducing to magicall, and astrologicall constellation, configuration, fabrication, operation, divination, prediction, omination, presagition, conjectation, prognostication, &c. bee not the most blasphemous, idolatrous, superstitious, heathenish, hereticall, hypocriticall, atheisticall, sorcerous, prestigious, impostorous, prophane and impious; not onely to pure minds, and consciences; but even to common reason, and sense? *viz.*

1. He which knowes how to compare the divisions of *Provinces*, according to the divisions of the *Stars*; with the ministry of the ruling *Intelligences*, and blessings of the *Tribes* of *Israel*, the lots of the *Apostles*, and typicall scales of the sacred *Scripture*; shall be able to obtaine great propheticall *oracles*, concerning every *Region*, of things to come.

2. If thou desirest to receive vertue from any part of the world, or from any *star*, thou shalt (those things being used which belong to this *star*) come under its peculiar influence, &c.—— When thou dost to any one *species* of things, or *individuall*, rightly apply many things, which are things of the same subject scattered among themselves, conformable to the same *Idea*, and *star*; presently by this matter so opportunely fitted, a singular gift is infused by the *Idea*, by means of the *soul* of the *World*. I say opportunely fitted, *viz.* under a *harmony*, like to the harmony which did infuse a certaine vertue into the matter—— The celestially harmony produceth that into act, which before was onely in power, when things are rightly exposed to it in a celestially season. As for example, if thou dost desire to attract vertue from the *Sun*, and to seek

seeke those things that are *solary* amongst vegetables, plants, metals, stones, and animals; these things are to be used, and taken chietely, which in a solary order are higher. For these are more available; so shalt thou draw a singular gift from the *Sun* through the beames thereof, being seasonably received together, and through the *spirit* of the *world*.

3. By artificiall mixtions of things, such as agree with the heavens under a certaine constellation, descends a vertue, by a certaine likenesse and aptnesse that is in things amongst themselves towards their superiours. — So from a certaine composition of herbes, vapours, and such like, made according to naturall Philosophy, and Astronomy, there results a certaine common forme, endowed with many gifts of the stars. — When therefore any one makes a mixture of many matters, under the coelestiall influences; then the variety of coelestiall actions on one hand, and of naturall powers on the other hand, being joyned together, doth indeed cause wonderfull things, by *oynments*, by *collyries*, by *fumes*, and such like.

4. Then the vertues of things do then become wonderfull, *viz.* when they are put to matters that are mixed, and prepared in fit seasons, to make them alive, by procuring *life* for them from the *stars*, as also a *sensible soule*, as a more noble forme.

5. *Magicians* teach that coelestiall gifts may through inferiours, being conformable to superiours, be drawne down by opportune influences of the heaven: and so also by these coelestiall, the coelestiall *Angels*, as they are servants of the *stars*, may be procured and conveyed to us. — That not only coelestiall, and *vital*; but also certaine *intellectuall*, *angelicall*, and *divine* gifts, may be received from above, by some certain matters, having a naturall power of *divinity* (*ideft*) which have a naturall correspondency with the *superiours*, being rightly received and opportunely gathered together, according to the rules of naturall Philosophy, and Astronomy. — That an *Image* rightly made of certain proper things, appropriated to any one certain *Angell*, will presently be animated by that *Angel*.

6. A *Magician* doth make use of things manifest, to draw

forth things that are occult, viz. through the *voyce* of the *stars*, through *fumes lights, sounds*, and naturall things, which are agreeable to celestiall: in which, besides corporall qualities, there is a kinde of reason, sense, and harmony, and incorporall and divine measures, and orders.

7. No man is ignorant, that supercelestiall Angels, or Spirits may be gained by us through good workes, a pure minde, purest prayer, devout humiliation, and the like. Let no man therefore doubt, that in like manner, by some certaine *matters* of the *world*, the *Gods* of the *world* may be raised by us; or at least the *ministering spirits*, or *servants* of these *Gods*.—— So we read that the ancient *Priests* made *Statues* and *Images*, foretelling things to come, and infused into them the *spirits* of the *stars*, &c.

8. Some *suffumigationis*, or perfumings, that are proper to the *stars*, are of great force for the opportune receiving of celestiall gifts, under the rayes of the *stars*; in as much as they do strongly worke upon the aire, and breath.—— Wherefore *suffumigationis* are wont to be used to them, that are about to *southsay*, for to affect their fancy; which indeed being appropriated to any certain *Deities*, do fit us to receive divine inspiration.—— The most powerfull *fume* is that which is compounded of the seven *Aromaticks*, according to the powers of the seven *Planets*.—— Know also, that according to the opinion of the *Magicians*, in every good matter, as love, good will, and the like, there must be a good *fume*, odoriferous, and pretious: and in every evill matter, as hatred, anger, misery, and the like, there must be a stinking *fume*, that is of no worth.

9. By certain *Alligations* of certain things, as also, *suspensions*, or by simple contract, or the continuation of any thread, we may be able to receive some vertues thereby. It is necessary that we know the certain rule of *Alligation*, and *suspension*, and the manner which the *Art* requires, viz. that they be done under a certain and suitable *Constellation*, and that they be done with *wyer*, or *silk*, or *threads*, *hair*, or *sinnes* of certain *animals*, or fine cloaths, and the like, according to the suitability of things.

10. *Rings* also, which were alwaies much esteemed of by the

the Antients, when they were opportunely made, do in like manner impresse their vertue upon us, &c. — Now the manner of making these kind of *Rings*, is this; viz. When any *star* ascends fortunately, with the fortunate aspect or conjunction of the *Moon*, we must take a *stone*, and *herb* that is under that star, and make a *Ring* of the mettall that is sutable to this star, and in it fasten the stone, putting the herb or root under it: not omitting the inscriptions of *Images*, *Names*, and *Characters*, as also the proper *Suffumigations*, &c.

11. The *countenance*, *gesture*, the motion, setting, and figure of the body, being accidental to us, conduce to the receiving of the celestial gifts; and expose us to the superior bodies, and produce certain effects in us. — Whosoever therefore doth the more exactly imitate the celestial bodies, either in nature, study, actions, motion, gesture, countenance, passions of the minde, and opportunity of the season; is so much the more like to the heavenly bodies, and can receive larger gifts from them.

12. It conduceth very much for the receiving the benefit of the heavens, in any work; if we shall by the Heaven make our selves sutable to it, in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions do vehemently stir up our spirit to their likeness, and suddainly expose us, and ours, to the superiour *significators* of such like passions; and also by reason of their dignity, and nearness to the superiours, do much more partake of the celestials, then any material things. For our minde can through imaginations, or reason by a kinde of imitation, be so conformed to any star, as suddainly to be filled with the vertues of that star; as if it were a proper receptacle of the influence thereof. — We must therefore in every work, and application of things, affect vehemently, imagine, hope, and believe strongly; for that will be a great help. — Therefore he that works in *Magick*, must be of a *constant belief*, be credulous, and not doubt at all of the obtaining the effect.

13. The *Arabians* say, that mans *minde*, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the *stars*, and *intelligences*; and being so

joyned, is the cause that some wonderful vertue be infused into our works, and things. — And according to this is verified the Art of Characters, Images, Inchantments, and some speeches, and many other wonderful experiments to every thing which the minde affects. — For all those things which the minde acts, and dictates by characters, figures, words, speeches, gestures, and the like, help the appetite of the soul, and acquire certain wonderful vertues, as from the soul of the Operator, in that hour when such a like appetite doth invade it: so from the opportunity, and celestial influence, moving the mind in that manner. — And it is a general rule in them, that every minde that is more excellent in its desire, and affections, makes such like things more fit for it self; as also more efficacious to that which it desires. Every one therefore that is willing to work in *Magick*, must know the vertue, measure, order, and degree of his own soul, in the power of the universe

14. Those words are of greater efficacy then others, which represent greater things, as intellectual, celestial, supernatural; as more expressly, so more mysteriously. Also those that come from a more worthy tongue, or from any of a more holy order: for these, as it were, certain signes, and representations, receive a power of celestial, and supercelestial things, as from the vertue of things explained, of which they are the *vehicula*: so from a power put into them by the vertue of the speaker.

15. *Proper Names* of things are very necessary in magical operations. — Hence Magicians say, that *proper Names* of things are certain rayes of things, every where present at all times, keeping the power of things, as the essence of the thing signified rules, and is discerned in them, and know the things by them, as by proper, and living images. — According to the properties of the influences, *proper Names*, result to things. — Every voyce therefore that is significative, first of all signifies by the influence of the celestial harmony: Secondly, by the imposition of man; although oftentimes otherwise by this, then by that. But when both significations meet in any voice or name, which are put upon them by the said harmony, or men; then that name is with a double vertue *viz.* Natural, and arbitrary, made most efficacious to act; as oft as it shall be uttered in due place, and time, and seriously, with

with an intention exercis'd upon the matter rightly disposed, and that can naturally be acted upon by it.

16. In composing of *verses*, and *orations*, for the attracting the vertue of any *star* or *Deity*; you must diligently consider what vertues any star containes; as also what effects and operations; and to infer them in *verses*, by praising, extolling, amplifying, and setting forth those things, which such a kind of star is wont to cause by way of its influence: and by vilifying, and dispraising those things which it is wont to destroy, and hinder. And by supplicating and begging for that, which we desire to get: and by condemning, and detesting that, which we would have destroyed and hindred. And after the same manner, he make an elegant *oration*, and duely distinct by *Articles*, with competent numbers, and proportions.

17. Moreover *Magicians* command that we call upon, and pray by the names of the same star, or name to them to whom such a verse belongs; by their wonderfull things, or miracles, by their courses, and waies in their sphere; by their light, by the dignity of their kingdome; by the beauty and brightness that is in it; by their strong, and powerfull vertues; and by such like as these.—— Besides, with the divers sorts of the names of the stars, they command us to call upon them, by the names of the *Intelligences*, ruling over the starres themselves.

18. *Magicians* command, that in every worke, there be *imprecations*, and *inscriptions* made, by which the Operator may expresse his affection: That if hee gather an *herbe*, or a *stone*, he declare for what use he doth it; if he make a *picture*, he say, and write to what end he maketh it.

19. When thou art working any thing which belongs to any *planet*, thou must place it in its Dignities, fortunate, and powerfull, and ruling in the day, houre, and in the figure of the Heaven. Neither shalt thou expect the signification of the worke to be powerfull; but also thou must observe the *Moon* opportunely directed to this; for thou shalt doe nothing without the assistance of the *Moon*. And if thou hast more patternes of thy work, observe them all, &c.

20. Thou shalt observe that the *Angles* of the *Ascendant* and

and a *tenth* and *Seventh* be fortunate; as also the *Lord* of the *Ascendant*, and place of the *Sunne* and *Moon*; and the place of part of the *Fortune*, and the *Lord* thereof; and the *Lord* of the foregoing conjunction, and prevention, &c.

21. *Magicians* advise us, that in casting, or in graving *Images*, we would write upon it the name of the effect; and this upon the *back*, when evill, as destruction; on the *belly*, when good, as love. Moreover in the forehead of the *Image* let be written the name of the *species*, or *individuum*, which the *Image* represents; or for whom, or against whom it is made. Also on the *breast* let the name of the *signe*, or *face* ascending, and the *Lord* thereof be written; also the names and characters of its *Angles*. Moreover in making the *Image*, they advise that *prayer*, for the effect for which it is made, bee used.—— Now they use the *Images* being made diversly, according to the vertues thereof. Sometimes they hang them, or bind them to the body; sometimes they bury them under the earth, or a River; sometimes they hang them in a chimney over the smoak; or upon a tree, that they may be moved by the wind; sometimes with the head upward, and sometimes downward; sometimes they put them into hot water, or into the fire. For they say, as the workers of the *Images* do affect the *Image* it selfe; so doth it bring the like passions upon those to whom it was ascribed, as the mind of the Operator hath dictated it.

22. To make one fortunate, we make an *image*, in which these are fortunate; viz. the *significator* of the life thereof, the *givers* of the life, the *signes* and *planets*. Moreover to the *Ascendant*, the middle of the heaven, and the *Lords* thereof, be fortunate: also the place of the *Sunne*, and place of the *Moon*, part of *Fortune*, and *Lord* of conjunction, or prevention made before their nativity, by depressing the *malignant* planets. But if we will make an *Image* to procure misery we must doe contrarywise; and those which wee place here fortunate, must there be infortunate, by raising malignant stars.—— Also for the destroying or prejudicing any, let there be made an *Image* under the *ascension* of that man, whom thou wouldst destroy, and prejudice; and thou shalt make unfortunate the *Lord* of the *House* of his life, the *Lord* of

of the *ascending*, and the *Moon*, and the *Lord* of the house of the *Moon*, and the *Lord* of the house of the *Lord* ascending, and the *tenth* house, and the *Lord* thereof &c.

23 The *youth* to be initiated to *Diaination* by *magick spells*, ought to be chosen, sound, without sicknesse, ingenious comely, perfect in his members, of a quick spirit, eloquent in speech; that in him the divine power might be conversant, as in the good *houses*: that the minde of the youth having quickly attained experience, may be restored to its divinity. — If therefore thou shalt be a man perfect in the sound understanding of *Religion*, and piously, and most constantly meditatest on it, and without doubting believest; and art such an one on whom the authority of holy *Rites*, and Nature hath conferred dignity above others, and one whom the divine powers contemn not; thou shalt be able by praying, consecrating, sacrificing, invoking, to attract spiritual, and celestial Poems; and to imprint them on those things thou pleasest; and by it to vivifie every magical work.

24. Sacred *words* have not their power in *Magical* operations, from themselves, as they are words; but from the occult divine powers, working by them in the mindes of those who by *faith* adhere to them: by which *words* the secret power of God, as it were through Conduit pipes, is transmitted into them; who have ~~care~~ purged by *Faith*, and by most pure conversation, and invocation of the divine *Names*, are made the habitation of God, and capable of these divine influences, whosoever therefore useth rightly these *words*, or *Names* of God with that purity of minde, in that manner, and order, as they were delivered; shall both obtain, and do many wonderful things.

25. To work Miracles by divine *names*, *words*, *seals*, *characters*; all must be done in most pure *gold*, or *virgin parchment*, pure, clean, and unpotted; also with *Inke* made for this purpose of the *smoke* of consecrated *wax* lights, or *incense*, and *holy water*. The actor also must be purified and cleansed by *sacrifice*, and have an infallible hope, a constant *Faith*, and his minde lifted up to the most high God, if he would surely obtain this divine power.

26. There are four kinds of divine *phrenzy* proceeding from several

several *Deities*; viz. from the *Muses*, from *Dyonisius*, from *Apollo*, and from *Venus*. The first phrenzy therefore proceeding from the *Muses*, stirs up, and tempers the minde, and makes it divine, by drawing superiour things to inferiour things, by things natural. Of which there are *nine* degrees, &c. — The second phrenzie proceeds from *Dionysius*; this doth by *expiations* exteriour, and interiour, and by *conjurations*, by mysteries, by *solemnities*, *Rites*, *temples*, and *observations* divert the soul into the minde, the supreme part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom and oracles; not in signes, and marks, and in conjectures; but in a certain concitation of the minde, and free motion, &c. — The third kinde of phrenzy proceeds from *Apollo*, viz. From the minde of the world: this doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, and certain sacred Arts, or certain secret consecrations; by which the spirit of their God did infuse vertue, make the soul rise above the minde, by joyning it with *Deities*, and *Demons*, &c. — The fourth kind of phrenzie proceeds from *Venus*; and it doth by a fervent love, convert and trans-unite the minde to God, and makes it altogether like to God, as it were the proper image of God. — The soul therefore being converted and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of divinity. — Doth, besides that it hath by its integrity obtained the spirit of prophecy, sometimes work wonderful things, and greater then the nature of the world can do, which works are called Miracles.

27. It was a custome amongst the *Ancients*, that they who should receive *Answers*, certain expiations and sacrifices being first celebrated, and divine worship ended, did religiously lye down, even in a consecrated chamber, or at least on the shrines of sacrifices, &c.

28. Whosoever would receive divine *Dreams*; let him be well disposed in *body*, his *brain* free from *vapours*, and his *mind* from *perturbations*; and let him that day abstain from *supper*, neither let him drink that which will *inobriate*; let him have

a clean and neat *chamber*, also *exorcized*, or consecrated; in the which a *perfume* being made, his *temples* annointed, things causing dreams being put on his *fingers*, and the representation of the *heavens* being put under his *head*; and *paper* being consecrated, his *Prayers* being said; let him go to bed, earnestly *meditating* on that thing which he desireth to know: so shall he see most true and certain dreams, with the true illumination of his intellect, &c.

29. Every one that works by *Loss*, must go about it with a minde well disposed, not troubled, not distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with purity, chastity, and holiness towards God, and the *celestials*, with an undoubted hope, firm faith, and sacred *Orations*, invoke them; that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure. For if thou shalt be qualified, they will discover to thee most great secrets by vertue of *Loss*: and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded.

30. Whosoever being desirous to come to the supreme state of the soul, goeth to receive *Oracles*; must go to them being chaste and devoutly disposed, being pure and clean to go to them; so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie his Minde, and Body, as much as he may, from all diseases, and passions, and all irrational conditions; which adhere to it as rust to iron, by rightly composing, and disposing those things, which belong to the tranquillity of the minde; for by this means he shall receive the truer, and more efficacious *Oracles*.

31 We must therefore first observe cleanness in *food*, in *works*, in *affections*; and to put away all filthiness, and perturbations of the minde, and whatsoever sense, or spirit, that offends; and whatsoever things are in the mind unlike to the *heavens*; not only if they be in minde and spirit, but also if they be in the body, or about the body: for such an external cleanness is believed not to help a little to the purity of the minde, &c.

32 They that desire to have this spirit pure, and potent; let them use *dryer meats*, and extenuate this grosse body with *fast-*

ing, and they make it easily penetrable; and lest by the weight thereof, the spirit should either become thick, or be suffocated; let them preserve the body clean, by *Lotions, Frictions, exercises, and clothings*; and corroborate their spirits by *lights, and fumes*; and bring it to be a pure and thin fineness.

33. We must acquit and avert our mindes from all *multitudes*, and such like passions, that we may attain to the simple truth? which indeed many Philosophers are said to have attained to in the *solitude* of a long time. For the minde by solitude, being loosed from all care of humane affairs, is at leisure, and prepared to receive the gifts of the celestial deities.

34. It is believed, and it is delivered by them that are skillful in sacred things, that the minde also may be expiated with certain *institutions*, and *sacraments* ministrated outwardly, as by *Sacrifices, Baptisms, and Adjurations, Benedictions, Consecrations*, sprinklings of *Holy water*, by *anointings*, and *fumes*; not so much consecrated to this, as having a natural power thus to do.

35. Moreover, the *Magicians* when they made any *consecration*, either natural, or artificial, belonging to any star; this did they afterward religiously offer and *sacrifice* to the same star: receiving not so much a natural vertue from the influence thereof, being opportunely received, as by that religious *oblation* receiving it divinely confirmed, and stronger, &c. — Moreover to the celestial and ætherial Gods *white sacrifices* were offered: but to the terrestrial, or infernal, *black* &c.

36. Moreover, we must petition for, and to the effectors of the thing desired; *viz.* Such an *Angel, Star, or Hero*, on whom the office lies: but observing that our invocation on them must be made with due number, weight, and measure; and according to the rules delivered concerning enchantments.

37. *Consecration* is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works, according to the tradition of *Magical Art* rightly and lawfully prepared, and our work is vivified by the spirit of understanding. — So in the consecration of *water, fire, oyle, places, paper, swords, &c.* Let there be *commemoration* made, &c.

38. Whosoever therefore thou art, who desirest to operate in *this faculty*, in the first place implore *God the Father*, being one; that thou also maiest be one worthy of his fauour: beee cleane within and without, in a cleane place.—— Wash your selues oft, and at the daies appointed, according to the mysteries of number, put on cleane cloaths, and abstaine from all uncleannesse, pollution, and lust.—— Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemachoides, touch not an uncleane thing, nor a carcase.—— Thou shalt wash, and anoint, and perfume thy selfe, and shalt offer sacrifices.—— Further, perfumes, sacrifice and unction penetrate all things, and open the gates of the elements, and of the heavens, that through them a man may see the secrets of God; heavenly things, and those things which are above the heavens, and also those which descend from the heavens, as Angels and Spirits of deep pits, and profound places, apparitions of desert places, and doth make them to come to you, to appeare visibly, and obey you.

39. Moreover, whatsoever thou operatest, do it with an earnest affection, and hearty desire; that the goodnesse of the heavens, and heavenly bodies may fauour thee; whose fauour that thou mayest the more easily obtaine; the fitnesse of the place, time, profession, or custome, diet, habit, exercise, and name also do wonderfully conduce: for by these the power of nature is not onely changed, but also overcome. For a *fortunate place* conduceth much to fauour.—— What place is congruous to each one, must be found out by his nativity, &c.

40. Make election also of *houres & daies* for thy operations. For not without cause our *Saviour* spake, *Are there not twelve houres in the day*, and so forth? For the *Astrologers* teach, that *times* can give a certaine *fortune* to our busineses. The *Magicians* likewise have observed; and to conclude, all the ancient verse men consent in this; that it is of very great concernment, that in what *moment of time*, and disposition of the heavens, every thing whether naturall, or artificiall, hath received its being in this world: for they have delivered, that the first *moment* hath so great power, that all the course of

fortune dependeth thereon ; and may be foretold thereby.

All these are not ashamed to shew themselves in English, ere this. I have onely now collected them here, and there (with a running hand) to the intent, that (at one view) it might be discerned ; at least (by comparison) examined ; whether these dignifications, qualifications, dispositions, preparations of *Magick* and *Astrologie* ; be not onely so superstitious ; as for conscience, and religion, to abhor them : but so ridiculous as for reason, and sense to deride them ? And whether these their preparations, be not meer pollutions in themselves ; and these their dignifications very vilifications, to natural, and moral men : and these their consecrations, be not utter abominations to God, and all good men ? Nay, and whether the most damnable witches, have not been initiated, by such kind of preparative solemnities : and their most execrable witchcrafts operated, by such effectual ceremonies, as these ; yea and they more fair seeming, then the fairest of them ?



CHAP. XXV.

From the folly of Interrogations, and Elections.

WHether, besides the superstition, and vain curiosity ; it be not extreme folly, and madnesse ; to make observation, inquisition. election of dayes and hours (from a mans geniture, and the disposition of the stars) wherein to auspicate a businesse ; be it greater, or lesse ? Especially seeing the *directing Art* it self is not onely depraved commentitiously (as themselves confesse) by the arrogance, ambition, vainglory, covetousnesse, and deceitfulnesse of the *Artists* : but how are they able to vindicate it from a more commentitious invention, and idle speculation, or inspection (according to such numbers, additions, subtractions, such days, hours, minutes, scruples, &c.) of such a star, or planet, in such a posture, or aspect ; such a conjunction, constellation, configuration ; such a
house

house, such a Lord of the *Ascendant*, such a Lord of the *Horoscope*; such a *significator*, such a *Promissor*, such a *Peregrinator*, such an *ambulator*, such a *prerogator*, such a *dispositor*, such an *Emissary*, &c. with such *motions*, *congressions*, *profections*, *fortifications*, *oppositions*, *corrections*, *rectifications*, *directions*, *elections*, &c. And how do they prove that such fictions (not onely of things, but of names) at least such disorderly confusions of both, should not onely be the Rulers ordaining, and ordering; but the rules of foreknowing and foretelling mens fates and fortunes, manners, actions, businesses, successes; fortunate or unfortunate, &c. ? Is it not great imprudence then, for any to be here enquiring? And as great impudence for them to undertake to be here resolving?

1. As concerning Fortune in general; If you would know whether your fortunatenesse or infortunity, prosperity or adversity shall be more, or lesse; in the beginning, middle, or end of your life; in body, minde, name, goods, relations, &c.

2. As concerning Religion; If you would know, whether you shall be of any Religion, or none; whether of a true, or of a false Religion; whether heretical, schismatical, hypocritical; whether constant, or wavering in Religion, &c.

3. As concerning marriage; If you would know, whether you shall ever marry, or not; when, or about what age you shall marry; how many wives, or husbands, you shall have; whether you shall get a wife easily, or after long and hard suit; which shall love first, or most, *sc.* the husband the wife; or the wife the husband; whether you two shall live long together; and love mutually, equally, and constantly; whether your wife shall be a virgin, a widdow, or an harlot; be noble, or base; beautiful, or deformed; rich, or poor; faithful, or disloyal; vertuous, or vitious; wise, or foolish; sullen, or cheerful; frugal, or lavish; subject or imperious; modest and silent, or light and loquacious; which of you twain shall die first, or the one bury the other, &c.

4. As concerning children; If you would know, whether your wife shall be fruitful, or barren; whether she shall bring forth twins, or monsters; whether boys, or girls; when and under what constellations to lie with your wife; for the be-
getting

getting of children male, or female; tall, or low of stature; fair, or deformed; healthful, or sickly; dull, or witty; wise, or foolish; rude, or mannerly; long lived, or short lived; whether your children shall be many, or few; dutiful, or ungracious; thriving, or prodigal, &c.

5. As concerning friendship; If you would know, whether your friend shall be true, faithful, useful, constant; or on the contrary; whether your enemies shall be potent, or impotent; noble, or base; secret, or open; reconcilable, or implacable; whether you shall have more enemies then friends; and your enemies more ready, and able to hurt; then your friends to help; whether your greatest friends or enemies shall be aliens, or allies, &c.

6 As concerning honours; If you would know, whether you shall be honourable or despised; preferred, or disgraced, abroad, or at home; whether you shall attain to honour, and preferment by the Princes favour, by wealth, by the mediation of friends, or by your own deserts; whether your honours shall last, and how long, &c.

7. As concerning Magistracy and Magistracy; If you would know what course of life you shall lead; publick, or private; military, or civil; liberal, or mechanick; when, under what constellation, and with what election to auspicate, or enter upon your Science, Art, Trade, Occupation, Profession, Office, Place, Calling; what shall be your advantage, or prejudice hereby, &c.

8. As concerning servants; Whether you shall live, or die a servant; whether you shall serve a good, or a bad master; when and under what planetary elections to go to service, that so it may be both more easie, and beneficial, &c.

9. As concerning building; when, or according to what electional houses of the heavens, to build your house on earth: so as it may stand firm against wind, and rain, escape fire, and be freed from rats, mice, &c.

10. As concerning husbandry; If you would know according to what sydereall elections, to hire, let, plant, improve, plow, sow, reap, &c.

11. As concerning commerce; If you would know when and under what fortunate position of the starres; to buy and sell

sell, and gain by the bargain; what commodities will be cheap, or dear, and when; &c.

12. As concerning Riches; If you would know whether you shall waxe rich by inheritance, acquisition, dead mens goods, merchandizing, other mens mony, by mines, woods, cattle, husbandry, finding of hidden treasures, by offices, places, executorship, feoffeship, &c. Whether you shall get goods lawfully, or unlawfully; with ease, or industry; when your wealth will grow upon you, to what measure or value they will amount, and how long they shall last: And whether you shall become poor by suertiship, compartnership, contention, idleness, luxuriouseffe, unprudence, fire, water, winds, rots, murrains, thieves, robbers, plunderings, and whether your riches, or poverty shall be first, or last.

13. As concerning Laws, and Lawings; If you would know on what lucky day, or electional hour, to enter your suit: whether your advocate will be faithful and diligent in pleading your cause; and the Judge just; and whether win the day, or get the better of your adversary, &c.

14. As concerning travelling; If you would know under what aspects to begin your journey prosperously; whether it is safest to go by sea, or by land; by night, or by day; with company, or without; on horseback, or on foot; whether your journey shall be long or short, your travel pleasant, or tedious; your return safe and advantageous, &c.

15. As concerning wars; If you would know under what happy conjunction to raise your men, whether they shall be trusty and courageous; what weapons to make choice of; what fortunate day to appoint for the battle; where to take your ground; when to give the onset; when to retreat; how to get the victory, &c.

17. As concerning things lost or stolen; If you would know where they are, who is the thief, whether you shall recover your goods; and how improved, or impaired, &c.

18. As concerning sports, and recreations; If you would know whether it is best to take your pleasure within doors, or without; when to goe on hunting with sport, and successe; whether you shall win, or lose, in playing at cards, dice, &c.

19. As concerning the minutest matters; If you would know

know with what auspication, and election, to wash your hands; kemb your head; cut your hair; pair your nails; put on new cloaths, greet a man, or meet a beast that is coming towards you, &c.

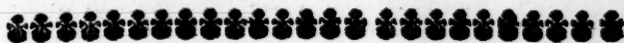
20. As concerning health, or sicknesse; If you would know which of these shall be first, or last; whether natural, or accidental; what degree of malignity is to be gathered from the hour of decumbency; whether the sicknesse, or disease be curable, and recoverable yea, or no; &c.

21. As concerning death; If you would know, whether it shall be natural, or violent; honourable, or shameful; a broad, or at home; suddain, or after long languishing; sooner, or later: whether you shall die by justice, cruelty, treachery, and casualty; by poyson, pestilence, sword, famine, thunder, shipwrack, fire, water, beasts, thieves, robbers, servants, children, neighbours, strangers; by open or secret enemies, &c.

Besides all these (and infinite such like) speculative interrogations, as touching auspiciating elections (common both to prescribers and consulters) there are, together with these constellations, certain practical configurations: as the fabrications of Images, statues, pictures, *Talismans*, idols (painted, molten, graven) under certain sydereall conjunctions; for the repelling of things hurtful from you; and procuring of things helpful to you, viz. If you would drive away any venomous serpent, or noysom beast; make the figure thereof in some certain matter, under some convenient constellation, and inscribe thereupon the name of the signe ascending, and the name of the thing you would expell, &c. And for the contrary effect, do it after a contrary constellation, &c. And observe the like, in alluring to love; or in provoking to hatred; in curing of diseases, and procuring of health, &c. But by no means (so conscientious, or cautious they are) ascribe the effect to the Image; for that's (say they) idolatry, superstition, witchcraft: but to the constellation: and I pray, what's that? But I am weary with reckoning up (in part) things of so great folly; and of greater impiety. Onely I ask (not them, but the sound, and sober) if indeed they be not so? I mean, if the businesse, and folly of the world (brought and sought

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fought to be directed by the businesse, and folly of an Art) be not very much repugnant to humane prudence; and to divine providence much more?



CHAP. XXVI.

From the conviction of Confession.

WHether Magicians and Astrologers themselves, have not plainly and plentifully, discovered and acknowledged, the vanity and impiety of Magick and Astrology? And whether it be not an Argument irrefragable against an Art, or operation: whenas the Arch-Artists are so far convinc't, as to confesse the pravity, and obliquity thereof themselves? For who can more truly and fully set them forth, then they that have given themselves over to study and practise them? How many things (of old, and of late) have been spoken (either through a spirit of recantation, a conscience of conviction, or a fury of exclamation) by magicians, against Magick; and by Astrologers, against Astrology? Hear what one of them saith both against himself, and all the rest; of what kind or sort soever.

Whatsoever things have here already, and shall afterward be said by me; I would not have any one *assent* to them: nor shal I my self any further, then they shall be approved of by the *univ^{er}s^{al} Church*, and the *Congregation* of the *faithful*——Magicians, and those who were the authors of this Art amongst the Antients, have been *Chaldeans*, *Egyptians*, *Assyrians*, *Persians*, and *Arabians*; all whose Religion was perverse, and polluted idolatry. We must very much take heed, lest we should permit their *errors* to war against the grounds of the *Catholicke Religion*: For this was blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these things in this science. Wheresoever therefore you shall find these things written by us; know that these things are

only related out of other Authors, and not put down by us, for truth; but for a probable conjecture, which is allyed to truth; and an instruction for imitation in those things that are true.—Of Magick I wrote (whilst I was very young) three large books, which I called *Of Occult Philosophie*; in which what was then, through the curiosity of my youth, erroneous, I now being more advised, am willing to have retracted, by this *Recreation*: For I have heretofore spent very much time and cost in these *vanities*. At length I grew so wise, as to understand how, and by what reasons I was bound to dehort others from this destruction. For whosoever do not in the truth, nor in the power of God, but in the delusions of Devils, according to the operation of the evil spirits, presume to *divine*, and *prophecy*, and by *magical vanities*, exorcisms, incantments, love-potions, allurements, and other devilish works and decrees, of Idolatry, exorcising prestigious things, and making ostentation of phantasms, boasting themselves to work miracles, presently vanishing: all these, with *Jannes*, and *Jambres*, and *Simon Magus* shall be destined to the torments of eternal fire.

The ancient Philosophers teach us to know the nature of the *genius* of every man, by stars, their influx, and aspects, which are potent in the *activity* of any one: but with instructions so diverse, and differing amongst themselves, that it is much difficult to understand the mysteries of the Heavens by their directions, &c.

Cicero following the *stoicks*, affirms that the foreknowing of future things belongs only to the Gods. And *Ptolomie* the Astrologer saith, that they only that are inspired with a deity, foretell particular things. To them *Peter the Apostle* consents saying, *Prophecy is not made according to the will of man, but holy men speak as they were moved by the Holy Ghost.*

Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of *magical Art*, of the *Prodigious Images* of *Astrologers*, of the monstrous transmutations of *Alchemists*, of the blessed stone, by which, *Alyda*-like, all mettals that were touched, were presently transmuted into Gold, or Silver. All which are found vain, fictitious, and false, &c.—Whatsoever

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soever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymists*, and bewitching *Necromancers* can do by spirits.

See where their Faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heavens, Fate, Nature, Providence, God, and all things, to the command of one *Magician*: and seek for the preservation of a kingdom from *Devils*, the enemies of publike preservation; Saying in their heart with *Othazar*, there is not a God in *Israel*, let us go and consult *Beelzebub*, the God of *Achens*, &c. — Are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the Devil, the father of lies; and hope for victory elsewhere, then from the Lord of Hosts? — All these ungodly follies are wont to bring destruction to the admirers thereof: to which truly they who especially confide, are made the most unfortunate of all men. — Surely it is unknown to these *Fools*, and *Slaves* of the Devil for to find out things to come; and to pronounce truth concerning those things which hang over our heads, and are occult, and from heaven portended unto men; and to effect things which exceed the common course of Nature, &c. — O Fools, and wicked! Who by these Arts would establish a kingdom; by which formerly most potent Empires have fallen, and have been utterly overthrown.

It is now time to speak of the *Mathematical disciplines*, which are reputed to be the most certain of all other; and yet they all consist not, but in the opinions of their own *Doctors*; to whom much faith is given; who also have erred in them not a little. Which *Albumasar* (one of them) attests to us, saying; that the Antients, even since *Aristotles* time, have not plainly known the *Mathematicks*. For seeing all these Arts are chiefly conversant about the spherick, or round, whether figure, or number, or motion; they are forced at length to confess, that a perfect round, or spherick, is no where to be found neither according to Art, nor according to Nature. And these disciplines, although they have caused heresies in the Church, few, or none; yet (as *Augustine* saith) they nothing pertain to salvation; but rather induce to error, and recall from God: and (as *Hierome* saith) are not sciences of piety.

This *Arithmetick* (vaine and superstitious) hath brought forth *Geomancy*, and divination, and cogging, dicing, or chancing, and whatsoever is of that sort of sortilegious numerals. Although almost all doe adopt *Geomancy* to *Astrologie*, because of the like judicall way: and because they draw the power thereof not so much from number as motion. — Of this there have written among the Antients, *Haly*; among the moderne, *Gerardus Cremonensis*, *Bartholomew Parmensis*, and one *Tundinus*. I also have written a certaine *Geomancy*, farre different from that of others: and yet not lesse superstitious, and fallacious; or if you will, let me say, not lesse lying then all the rest.

Neither do I think that to be passed over which the *Pythagorick* did assert; and which others think that *Aristotle* himselfe believed: *sc.* that the elements of Letters doe possesse their certain numbers; out of which they did divine by the proper names of men: the numbers of the letters of every one being collected in summe; which compared, they gave to him the palme, whose summe exceeded the other; whether it was enquired about warre, or strife, or marriage, or life, or any other the like. — And there are, who by the same compute, promise themselves to finde out the *Horoscopes*: as I know not whom, one *Alchandiur* by name, an obscure Philosopher, hath delivered concerning them.

Moreover I cannot easily say, what *Pythagoricall* mysteries, what *Magickall* powers, they dream to be in numbers; although divided of things themselves: yea and dare say, that the world could not have been created by God, but by those instruments and exemplars: and that the knowledge of all divine things are contained in numbers, as in a rule, of all, most certaine. Hence arose the heresies of *Marcus*, and *Magus*, and *Valentinus*, founded on numbers, and proceeding from numbers; who presumed themselves able to finde out, and declare divine religion, and innumerable secrets of the divine truth, by most frigid numbers. — All which are vaine, and feyned, and false; neither remains there any thing of truth to these *Arithmeticians*, but an insensate and inanimate number: and yet they suppose themselves to play the part of a divine, or divining men, because they know how to number.

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The *Astrologie*, which is *Astronomie* (or rather the *Astronomie* which is *Astrologie*) is wholly fallacious; and much more nugacious then the fables of *Poets*, whose Masters (bold men in truth, and authors of prodigies) out of an impious curiosity, after their owne fancy, and above humane capacity (as if it were *Basiliides* the hereticke his *Abraxas*) fabricate the heavenly orbes; and depaint the measures of the starres, their motions, figures, images, numbers, concentes; as if they were but of late descended downe from heaven, and had been there conversant for some time: by which they imagine all things stand, are done, and may be knowne. And yet about these very things they are greatly disagreeing among themselves, and contrary, and repugnant one to another: so that I doubt not to say with *Pliny*, it plainly argues the inconsistency of this Art, and that it is none: in that, teaching the very principles of it, one way thinke, or judge the *Indians*, otherwise the *Chaldeans*, otherwise the *Egyptians*, otherwise the *Mores*, otherwise the *Jewes*, otherwise the *Arabians* otherwise the *Greekes*, otherwise the *Latines*; otherwise the ancient, otherwise the moderne Authors. For, treating of the number of the Spheres; *Plato*, *Proclus*, *Aristotle*, *Averroes*, and almost all the Astrologers before *Alphonsus*, a few only excepted, doe number eight Spheres only; yet *Averroes* and *Rabbi Isaac* say, that *Hermes*, and some of the *Babylonians*, placed the new orbe, or ninth sphere. To which opinion adhere, *Azarcheles* the *Moor*, and *Iebish*, and the same learned *Rabbi Isaac*, and *Alpetragus*; to which assent *Albertus* the *Almaine*, of his age (I know not for what famous enterprize of his) called the *Great*: and all they, who approve of the accessse and recessse of motions. But the junior Astrologers now surmise, that there are ten Orbes, which *Albertus* himselfe supposes *Ptolomie* also to have held. *Averroes* also supposes him to reckon up nine; when as in truth *Ptolomie* affirms no more but eight. But *Alphonstius* sometime following the judgement of *Rabbi Isaac*, by surname *Bazam*, held nine Spheres: yet four yeeres after the edition of his Tables, adhering to the opinions of *Alubassen* the *Moor*, and *Albatengi*, he recal'd himselfe againe to eight. Also *Rabbi Abraham Avenezra*, and *Rabbi Levi*, and *Rabbi Abraham Zacutus*, do suppose there to be no moveable orbe above the eight: and

and as touching the motion of the eighth Orbe, and of the fixed Stars, they are very various amongst themselves. For the Chaldeans and the Egyptians affirm it to be carried with one motion onely: to whom assent *Alpatragus*, and of the modern *Alexander Aquilinus*. But the rest of the Astronomers, from *Hipparchus* to our times, say that it is carried about with many motions. The *Talmudicall Jewes* assigne to it a double motion. *Azarcheles* and *Tebib*, and *Johannes Regiomontanus* have ascribed to it the motion of *Trepidation*; which they say is of access, and recess; above the little circles that are about the head of *Aries* and *Libra*. But in this they differ among themselves: because *Azarcheles* saith, the moveable head cannot be distant from the fixt, more then ten parts. But *Tebib* saith, not more then four parts, with ten, and almost nine minutes. *Johannes Regiomontanus* saith, not more then eight parts: and therefore the fixed Stars not alwaies varying to the same parts of the world; but they conceive them sometime returning where they began. But *Ptolomy*, *Albategni*, *Rabbi Levi*, *Avenezra*, *Zacutus*, and (amongst the moderne) *Paulus Florentinus*, and *Augustinus Ritus* (very familiar to me in *Italy*) affirm the Stars to be moved alwaies and continually, according to the successions of signes. The latter Astronomers attribute a tripple motion to the eighth Sphere; one proper, which we have called that of *Trepidation*; which is completed once in seven thousand yeeres: another which they call that of *Gyracion*, from the ninth Sphere, whose circinvolution is not finished in lesse then forty nine thousand yeeres: the third, from the tenth Orbe, which they call the motion of the *First moveable*, or the motion of *Rapture*, or the *Diurnall*; which within a naturall day returns daily to his beginning. Furthermore they who attribut a double motion to the eighth Sphere, doe not all of them agree among themselves: For almost all the modern, and they who admit of the motion of *Trepidation*, doe argue it to be hurried along in a superiour Sphere: but *Albategni*, *Albubassien*, *Alfraganus*, *Averroes*, *Rabbi Levi*, *Abraham Zacutus*, *Augustinus Ritus*, doe think that the *Diurnall motion*, which others think to be the motion of *Rapture*, is not proper to any Sphere, but is done by the whole Heavens. And *Averroes* himselfe saith, that *Ptolomy* (in his book which

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which he inscribed of *narrations*) doth deny the motion of *Gyratim*. And *Rabbi Levi* saith, he thinks with *Auerroes*, that the *Diurnall motion* is done by the whole Heavens. Again, they no more agree, about the measure of the motion of the eighth Orbe, and of the fixed Stars. For *Ptolemy* thinks that the fixed Stars are moved one degree in an hundred years. *Albategni* contends this to be done in sixty six *Egyptian* yeeres: To whom assent *Rabbi Levi*, *Rabbi Zascutus*, and *Alphoncius*, in the correction of his Tables. *Azarcheles* the *Moore* saith, they are moved one degree in seventy foure yeeres: *Hipparchus* in seventy and eight. Many of the *Hebrews*, as *Rabbi Iosue*, *Moyse*, *Meymonides*, *Rabbi Avenezra*, and after them *Hay Benradam*, in seventy yeeres: *Johannes Regiomontanus*, in eighty yeeres: *Augustinus Ritus* holds the middle betwixt the opinions of *Albategni* and the *Hebrews*; thinking that the fixed Stars are not moved one part of the Heavens, sooner then sixty yeeres; nor slower then seventy yeeres. But *Rabbi Abraham Zascutus* (as *Ritus* tells us) testifieth out of the tradition of the *Indians*, that there are yet in Heaven two Stars Diametrally opposite one to the other; which, contrary to the order of signes, fulfill not their course in lesse then an hundred forty foure yeeres. Also *Alportagus* himselfe thinks, that there are in the Heavens various motions, yet unknown to man; which if it be so, there may be Stars and bodies there, to which those motions may agree; which either men cannot discern by reason of the exceeding altitude; or no Arts as yet have by observation found out. To which *Phavorinus* the Philosopher in *Gellius*, assents; in his oration against the *Genethliack*. It therefore remaines to conclude, that no Astronomer as yet hath descended from Heaven, who could teach us the inerrant motion truly and certainly. Neither hath the true motion of *Mars* hitherto been known; which also *Johannes Regiomontanus* complains of, in a certain Epistle to *Blanchinus*. Also one *Gulielmus de sancto Clodoaldo*, an excellent Astrologer, hath left written the error of the same motion, in his observations two hundred yeeres since and more; and none of the latter hath hitherto corrected either him or it. Moreover it is impossible to finde out the true ingresse of the *Sunne* into the *equinoctiall points*; which *Rabbi Levi* proveth by many reasons. But what should

we speake of those that are found out since ; how the former have erred about them? For many, with *Tebish*, have thought the greatest declination of the Sunne to be continually varied: when nevertheless it is alwaies carried in one measure. Yet *Ptolomy* thought otherwise of it ; and it was otherwise found out by *Rabbi Levi*, *Avenezra*, and *Alphonsus*. In like manner, concerning the motion of the Sunne, and measure of the yeere, they have found it otherwise, then *Ptolomy*, and *Hipparchus* have delivered. Likewise, as touching the motion of the *Stage* of the Sunne, *Ptolomy* conceives one thing ; but *Albategni*, and the rest another. Moreover of the images, and considerations of the fixed Stars ; the *Indians* have delivered their opinions after one manner, the *Egyptians* after another, the *Chaldeans* another, the *Hebrews* another, the *Arabians* another, *Timotheus* another, *Arsatilius* another, *Hipparchus* another, *Ptolomy* another, and the *moderne* writers another. I passe by here to tell, how they besooke themselves about the right and the left principle of the heavens ; concerning which *St. Thomas Aquinas*, and *Albertus the Almaine*, two superstitious divines, while they seriously endeavoured to say something, could finde nothing to say : neither could any man certainly ever finde out any thing. Moreover the *Galaxia*, or the *milkie circle*, what it is, the *Astrologers* are yet ignorant of. I also forbear to lengthen my speech about the *excentrickes*, *concentrickes*, *apicycles*, *retrogradations*, *trepidations*, *accesses*, *recesses*, *raptures*, and other motions, and circles of motions : seeing all these are not ; are neither the workes of God, nor of nature : but monsters of the *Mathematicians*, and trifles of Feigners, derived from corrupt Philosophy, and the Fables of Poets ; to which nevertheless, as it were to true things, and created by God, or established in nature, these Masters are not ashamed to give so much Faith, as to referre unto these trifling vanities, as unto causes, whatsoever things are done in these inferiours : and say, that those feined motions are the principles of all inferiour motions. Such Astronomers as these, *Anaximenes* his mayd hath opportunely castigated, by a saying not to be despised ; for the using to walke abroad with her master *Anaximenes*, who on a certain day going early out of his house to inspect the Starres, while he was sorely intent in looking

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looking up to the heavens, he, unmind'ull of the places site, fell suddenly into a ditch; then said his mayd, I wonder Master upon what reason you should perswade your selfe that you can forknow such things as are in Heaven; when as you cannot foresee those things that are before your own feet. The same facetious passage is reported concerning *Thales Milesius*; in like manner reproved by his hand-mayd *Tressa*. And it is not unlike to these, that *Tully* saith; The Astrologers while they are searching after the coastes of Heaven, none of them perceives what is before his own feet. I my selfe of a child, have taken in this Art from my parents; and further, I have lost much time, and labour in it: at length I have learned that this whole art, and every part of it, leaves you no other foundation, but meere toyes and figments of imagination. And it now irketh, and repenteth me of my labour lost heretofore; and I did desire to bereave my selfe of all memory, and use of it, and had long since cast it out of my mind; nor would I ever have reassumed it, but that the violent intreaties of some potent ones (who are wont sometimes to abuse great & good wits, to unworthy artifices) had compelled me to fall upon it again; yea, and my own domesticall utility did perswade me, that I ought sometimes to enjoy their folly, and to observe them with trifles, that so greatly coveted after trifles. I truly say trifles; for what else hath Astrologie, but meere trifles of Poets and Fables, and portentous figments, with which they faine the heavens to be fully stored? Neither doe any kind of men agree more together, then Astrologers and Poets doe; excepting that they dissent about *Lucifer* and *Vesper*: the Poets affirming, that on what day *Lucifer* appears before the Sunne rising, on the same day it followes the Sunne setting; which almost all the Astrologers deny to be done, besides those who place *Venus* above the *Sunne*: because those Starres which are more remote from us, they seem in their rising to rise sooner, and in their setting to set later. But this discord of Astrologers about the site of Stars and Planets, had I not now remembred it, I had passed it by: in as much as it belongs not to Astrologers so much as Philosophers. For *Plato* after the Moon, places the second Sphere of the *Sunne* (or the Sphere of the *Sunne* second &c.) the same doe the *Aegyptians*, placing the *Sunne* be-
twixt

twixt the *Moon* and *Mercury*. But *Archimedes*, and the *Chaldeans* place the *Sunne* the fourth in order. *Anaximander*, *Metodorus*, *Chim*, and *Crates* say, that the *Sunne* is the supreme of all, after which the *Moon*, and beneath these the rest errant, and inerrant. *Xenocrates* thinks that all the Stars are moved in one and the same superficies: and they discord no lesse about the magnitude and distance of the *Sunne*, the *Moon*, and the rest of the Stars. Neither is there any constancy of opinion amongst them about the *Celestials*, nor yet truth; neither is that any marvell, seeing the *Heaven* it selfe, which they search, is of all other most inconstant, and most replenished with trifles and fables; for the very *Twelve signes*, and the rest of the *Boreall* and *Australl* images, had never ascended up to heaven, but by Fables. And yet the *Astrologers* live by these Fables, and impose them upon others, and make a gain thereby. But the Poets in the mean while (the egregious inventors of them) grow poore, and hungry.

There remains yet another species of *Astrologie*, which they call the *Divinatory*, or the *Judiciary*; which treats of the revolutions of the yeers of the world, of *natiuities*, of questions, of elections, of intentions and cogitations, of virtues, or powers; for the foretelling, casting up, eschewing, or repelling the events of all things future; even of the secret dispositions of divine providence it selfe. Hereupon the *Astrologers* doe mart, or vent the effects of the Heavens, and the Stars, from yeers most remote, and before all memory of things, or the times of *Prometheus*, or (as they say) from the great conjunctions before the *Flood*. And they affirm that the effects, forces, motions of all living creatures, stones, metals, herbs, and whatsoever things in these inferiours, doe flow from these same Heavens, and Starres, and doe altogether depend upon them, and may be searched out by them. Verely these are incredulous men, and not lesse impious, in not acknowledging this one thing, that God had already made the Herbs, Plants, and Trees, even before the Heavens and Stars. Moreover, the most grave Philosophers, as *Pythagoras*, *Democritus*, *Bion*, *Favorinus*, *Panetius*, *Carneades*, *Possidonius*, *Timeus*, *Aristoteles*, *Plato*, *Plotinus*, *Porphyrius*, *Avicenna*, *Averroes*, *Hippocrates*, *Galenus*, *Alexander Aphrodisiensis*, *Cicero*, *Seneca*, *Plutarch*, and

and many more, who have searched the causes of things from every Art and Science; yet never remit us to these Astrologically causes: which although they were causes, yet because they plainly knew not the courses of the Stars, and their forces (which is a thing most known to all wise men) they therefore cannot give a certain judgement of their effects. Neither are there wanting among them (as *Eudoxus, Archelaw, Cassandrus, Hoychilax, Halicarnassens*) most skilfull *Mathematicians*, and many other modern and most grave Authors, which confesse, that it is impossible that any thing certain should be found out concerning the science of such judgements: both because of innumerable other causes cooperating together with the Heavens, which must be attended together; for so *Ptolomy* bids: as also because very many occasions doe hinder them; as namely customes, manners, education, shame, command, place, geniture, blood, meat, liberty of mind, and discipline; seeing these influxes compell not (as they say) but incline. Furthermore, they who have prescribed the rules of judgements, doe for the most part determine such diverse and repugnant things of the same matter; that it is impossible for a prognosticator to pronounce any thing certaine, from so many, and so various, and dissonant opinions; unlesse there be in him some intrinsicall sense of things future, and occult; or some instinct of presage, or rather occult and latent inspiration of the Devill, by which, among these he may be able to discern, or may be induced by some other way, to adhere now to this, now to that opinion: which instinct whosoever wanteth, he (as *Haly* saith) cannot be a Tel-troth in Astrologically judgements. Wherefore now, Astrologically prediction must consist not so much of Art, as by a kind of obscure, lot, or chance of things. And as in the books, or games of Lottery, sometimes such an one is drawn forth, as speaks truth, and hits right; yet not by art, but by chance; so it is by chance, and not by art, that vaticinations come forth truly either from the mind, or the mouth of an Astrologer. To which *Ptolomy* attests saying, the science of the Stars is from thee and from them: meaning, that the prediction of things future and occult, is not so much from the observation of the Stars, as from the affections of the mind. Therefore is there no certainty of this Art,

but it is convertible to all things, according to the opinion which is collected by conjectures, or imagination, or an imperceptible suggestion of Devils, or some superstitious lot or chance. This art therefore is no other then a fallacious conjecture of superstitious men, who through the use of long time, have made a science of uncertain things: in which, for the beguiling men of their money, they may deceive the unskilfull, and may also be deceived themselves. And if the Art of these men be true, and be understood by themselves, whence then bubble out so many and so great errors in their prognostications? But if it be not so, doe they not vainly and foolishly, and impiouly, to professe a science of things, that are not, or not understood? But the more cautelous of them pronounce not upon futures, save obscurely: and such as may be applied to every thing, and time, and Prince, and Nation. Out of a versatile artifice, doe they feyne ambiguous prognosticks; and after that any of them shall happen, then doe they gather the causes thereof; and after the fact or effect, then doe they establish old vaticinations with new reasons; to the intent they may seem to have foreseen. Just as the interpreters of dreames, who when they have a dream understand nothing of it for certain: but after that something is hapned unto them, then doe they adopt the dream to that which hapned. Furthermore, seeing it is impossible, in such a variety of Stars, but to finde some of them well, some of them ill posited; hereupon they take occasion of speaking what they please; and to whom they will they predict life, health, honours, riches, power, victory, soundnesse, off-spring, marriage, Priesthood, Magistracy, and the like: but if they be ill affected to any, to them they denounce deaths, hangings, reproaches, destructions, banishments, barrennesse, desolation, calamities, &c. not so much out of a wicked art, as out of wicked affections, drawing on to destruction those men that are credulous to these impious curiosities: and oft times committing among themselves both Princes and people, in deadly seditions and warres. If that Fortune fall in with their prognosticks; and among so many ambiguous things, if that one or other of them happen to be true, it is a wonder then to behold how they bristle, being crest-swolne; and how most insolently they predicate their
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Mag-astro-mancers posed and puzzel'd.

own predictions. But though they lie daily, and be convinced of lying, then they excuse it by blasphemy, or cover onelie with another, saying, a wise man ruleth over the Stars: when as in truth, neither doth a wise man overrule the Stars, nor the Stars a wise man, but it is God that ruleth over them both; or else they say, that some ineptitude, or incapacity of the receiver hindred the celestially influxes. And they are angry at them who require any further faith, or prooffe. Notwithstanding these *circulators* finde Princes and Magistrates that believe them in all things, and adorn them with publique stipends: when as indeed there is no kind of men more pestilent to a Commonwealth, then those that spread vaticinations, and promise things future from the Stars, and inspected Ghosts, from dreams, and such like artifices of divination. Besides they are men alwaies offensive or abominable to *Christ*, and to all that truly believe in him. Of whom *Cornelius Tacitus* complaineth, saying, The *Mathematicians* (for so they vulgarly named them) are a kind of men trecherous to Princes, and deceitfull to those that give credit to them; they have alwaies been prohibited our City, and yet we could never have them expelled thence. Yea and *Varro*, a grave Author, testifieth, that the vanities of all superstitions have issued from the bosome of Astrologie. There was in *Alexandria* a Tribute which the Astrologers used to pay, called *Blacenominon*, for the folly of it; because by an ingenuos folly they got their gain; and because that none but fooles and rash men used to consult them. For if from the Stars be mens lives and fortunes, why feare we? why are we troubled? Rather let us leave these to God, and the Heavens, who neither can erre nor doe evill. And since we are but men, let us not be over wise in high matters, and more then is meet, and above our powers; but only so far forth as behooveth humane creatures. And moreover, in as much as we are Christians, let us leave to *Christ* the houres, and to *God the Father* the moments, which he hath put in his own power. But if our life and fortune be not from the Starres, then doth not every Astrologer run in vaine? But there is a kind of men so timorous and credulous, which (like as children doe their Goblin tales) more believe, and are more affraid of those things that
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are not, then those that are : and by how much a thing is lesse possible , they feare it the more ; and by how much it is lesse like to truth, so much the more firmly doe they believe it: who truly, if there were no Astrologers and Diviners , would die for hunger. And the foolish credulity of these men , forgetfull of things past, and negligent of things present, and headstrong upon things future, doth so favour these deceivers, that whereas in other men the faith of the speaker is rendred or suspected by one lie, that all the rest of truths are thereby obscured? on the contrary, as concerning these lying Masters, one fortuitous truth must get credit even to notorious lies. To which truly they who trust most , are rendred of all men the most unhappy. As these superstitious vanities are wont to bring destruction to their observers ; which antiquity witnesseth in *Zoroastes, Pharaoh, Nebuchadonosor, Caesar, Crassus, Pompey, Diot herus, Nero, and Julian the Apostate* : who as they were most addicted to these toyes , so they perished most miserably in the confidence of them. And to whom the Astrologers had promised all things fortunate and joyfull ; all things fell out most dolefull and unfortunate : as to *Pompey, Crassus, and Caesar* ; to none of whom they promised other, then that they should die old, at home, and with glory ; and yet every one of them perished miserably, and untimely. Verily this is a pernicious and preposterous kind of men , who professe themselves to foreknow things future ; and yet are ignorant of things past and present : and while they professe themselves to all men, that they can declare all things, although most occult, yet very often they know not what is done in their own houses, in their own beds. Such an Astrologer *More the Englishman taxes* in this handsome Epigram.

*Thou aery Prophet! to whom every Starre
Opens it selfe, and straight way makes a warre,
Of each mans future Fate. Thou hast a wife
That ope's herselfe to all; she is so wise.
This the Sunne sees, and all the Stars; and yet
Not one of them forewarneth thee of it.
Saturn's aloofe, as blind as e're; nor can
Though nigh, discern betwixt a stone and a man.*

Mag-astro-mancer posed and puzzled.

*The beauteous Moon can with her bashful eye,
Being a virgin, a virgin onely spie,
Jove beeds Europa, Mars, Venus; Venus Mars;
Sol looks to Daphne; and Mercury to Heres,
Hence thy wifes Loves to thee they make not known;
They have enough to do, to tend their own.*

Moreover, it is known to all, how the *Jewes, Chaldeans, Egyptians, Persians, Arabians*, do dissent in the very rules of the Judiciary way: and how *Ptolomie* rejecteth the whole Astrologie of the Antients: and as *Avenrodam* defends him; so *Aibumasar* inveighs against him. And all these doth *Abraham Avenezra* the Hebrew lash. To conclude, *Dorotheus, Paulus, Alexandrinus, Ephestion, Maternus, Homer, Tebitz, Alchindus, Zabel, Messahalla*, and almost all the rest conceive and think otherwise. And since what they say, they cannot prove to be true; they only defend themselves by way of experiment: neither do they all of them unanimously agree even about that. Neither do they differ lesse about the *proprieties* of the *houses*; out of which they prole the predictions of all events: which *Ptolomie* assignes one way, *Heliodorus* another, *Paulus* another, *Marlinus* another, *Maternus* another, *Porphyrius* another, *Abentagel* another, the *Egyptians* another, the *Arabians* another, the *Greeks* and *Latines* another, the *Antients* another, the *Modern* another. And for as much as it is not evident amongst them, after what manner they ought to constitute the beginnings, and the ends of those *houses* since the Antients fabricate them after one fashion, *Ptolomie* after another, *Campanus* after another, *Johannes Regiomontanus* after another: whence it comes to pass, that they themselves by their own observations, do diminish all faith and credit to themselves; in that divers of them do ascribe divers properties to the same places; and not only so, but beginnings also, and ends. An impious kind of men! who attribute those things to the stars, that are belonging to God alone: and do make us free-born, to be the stars born slaves. And whereas we know that God created all things good; they deliver that there are certain stars malevolous, and authors of wickednesses, and of evil influxes: not without the greatest injury of God, and the heavens, that may be, defining that in those celestial, and in that divine Senate, evils, and wickednesses are decreed to be done

done. And impute wholly to the stars, whatſoever is committed by us, through the fault of our own will; and what may fall out against order in nature, through the fault of the matter. Yea they fear not to teach most pernicious heresies, and infidelities; namely, while they prophesse with impious temerity, that the gift of Prophecy, the power of Religion, the secrets of Conscience, the command over devils, the vertue of miracles, the efficacy of supplications, and the state of the life to come, do all depend upon the stars, are vouchsafed by them, and may be known from them. For they say, that the star of the *Twins* ascending, with *Saturn*, and *Mercury* joyned under *Aquarius*, in the ninth coast of heaven, a Prophet must be born: and that therefore the *Lord Christ* was excellent in so many mighty works because in the same place, he had *Saturn* in *Gemini*. Also the sects of Religion, over which they place *Jupiter* as chief patron, they distribute by commixtion of other stars: so as *Jupiter* with *Saturn*, should make the Religion of the *Jews*; with *Mars* of the *Chaldeans*; with *Sol* of the *Egyptians*; with *Venus* of the *Saracens*; with *Mercury* of the *Christians*; with *Luna*, that of *Antichrist*, which they say is yet to come. And that *Moses*, from Astrological rules and reasons, instituted the *Sabbath* of the *Jews*, to be observed as a Religious day: and that the *Christians* therefore do erre in not resting from labour, and keeping holy day on the *Jewish Sabbath*, seeing it is *Saturns* day. Also they think that the fidelity of every one, towards men, or towards God, and profest Religion, and secrets of Conscience, may be deprehended from part of the Sun, and from the third, ninth, and eleventh houses of heaven: and they deliver many rules of foreknowing the thoughts, and as they say, the intentions of men. And they set up the celestial configurations as the causes of the very miraculous works of divine omnipotence; as namely, of the *universal flood*, of the *Law* given by *Moses*, and of the *virgins* child-birth: and they fable, that the death of *Christ* the Redeemer of man-kind, was the work of *Mars*: and that *Christ* himself, in his miracles, used the election of hours, in which the *Jews* could not hurt him, while he went up to *Jerusalem*; and therefore he said to his *Disciples* diswading him, are there not twelve hours of the day? They say moreover, that whosoever hath *Mars* happily placed in a new house of heaven;

ven; he shall, by his sole presence, expel devils out of the possessed. And he that shall make supplication to God, the *Moon* and *Jupiter*, with the *Dragons head*, being conjoynd in the middle-heaven; shall obtain all things, whatsoever he shall ask. And further, that the felicity of the life to come is bestowed by *Jupiter* and *Saturn*. And that if any man in his geniture, hath *Saturn* happily constituted in *Leo*; his soul, after this life, being freed from innumerable miseries, shall passe to heaven, the first beginning of its original, and be applyed to the Gods. But for all this, to these execrable fopperies, and pernicious heresies *Petrus Apponensis*, *Roger Bacon*, *Guido Bonasus*, *Arnoldus de nova villa*, Philosophers; and *Alyanensis*, a Cardinal, and a Theologue, and divers other *Doctors* of a Christian name (not without an infamy of heresie) do subscribe: yea and dare testifie, and defend, that they have experienced these for truth. But *Johannes Picus Mirandula* of late years, hath written against *Astrologers*, in twelve Books; and that in so great copiousnesse, that scarce any argument hath escaped him: as also with so great efficacy; so that hitherto, neither *Lucius Balmusius*, an eager propugnator of *Astrologie*, nor yet any other defender of this Art, could save it from those reasons, that *Picus* hath brought against it. For he proveth, by most strong arguments, it to have been the invention not of men, but of Devils. Which self-same thing *Firmianus* saith; by which they have endeavoured to abolish all Philosophie, Medicine, Laws, and Religion, to the utter extermination of man-kind. For first, it detracts from the faith of Religion, it extenuates miracles, it takes away providence: while it teaches that all things come to passe by the force of constellations, and that they doe depend by a fatal necessity upon the stars. Moreover it patronizes vices, excusing them as descending from heaven upon us. It defiles and overthrowes all good Arts; especially Philosophie; traducing causes from true reasons, to fables; and Medicine in like manner, turning from natural, and effectual remedies, to vain observations, and perverse superstitions, destructive both to body and minde. Further, it utterly undoes Laws, manners, and whatsoever Arts of humane prudence: while it would have *Astrologie* onely consulted, at what time, after what maner, and by what means any thing is to be done; as if it alone, drawing its authority over all down from heaven; did hold the scepter over life,

manners, and all both publike and private matters; and as if all other things were to be reputed vain, that did not acknowledge it for patron. Indeed an Art most worthy for devils to professe from the first, to the deceit of man, and dishonour of God. Moreover the heresie of the *Manichees*, wholly taking away all liberty of will, flowed not elswhere, then from the Astrologers false opinion, and doctrine of Fate. From the same fountain also sprung the heresie of *Basilides*, who pronounced 365. heavens, made of one another by succession and similitude, and the ostension of these to be the number of the dayes of the year (or the number of the days of the year to be the ostension of these) assigning to every one of them certain principles, and vertues, and Angels, and feigning names for them: but the chief of them all is *Abraxas*; which name, according to the Greek letters, containeth in it 365. which namely are the local positions of those heavens commentitiously divided by it. These things are therefore shown, that ye may know, that Astrology is the begetter of hereticks. Furthermore, as all the most eminent Philosophers do explode this divinatory Astrologie: so *Adosei*, *Esaias*, *Job*, *Jeremias*, and all the other Prophets of the old Law, do detest it. And of the Catholike Doctors, *Augustin* censures it as meet to be expelled Christian Religion; *Hierome* disputes it to be a kinde of Idolatry; *Basil*, and *Cyprian* do deride it; *Chrysostome*, *Eusebius*, and *Lactantius*, do refute it; *Gregory*, *Ambrose*, and *Severianus* inveigh against it; the holy *Tollane Council* forbids, and damns it; also it was anathematized in the Synod of *Martin*, and by *Gregory* the younger, and by *Alexander* the third, Popes; and was punished by the civil Laws of the Emperours. Among the ancient *Romans* under *Tiberius*, *Vitellius*, *Dioclesian*, *Constantine*, *Gratian*, *Valentinian*, and *Theodosius* the Emperours, it was prohibited the City, ejected, and punished; and by *Justinian* himself condemned capitally, as is manifest in his Code.

This place admonishes me to speak of the other Arts of divination, which yield vaticinations not so much by observation of the celestials, as of inferiour things, having a certain shadow, or imitation of the celestials: that they being understood ye may the better know this *Astrological Tree*, from which do fall such fruit: and from which, as a *Lernaean Hydra*, a beast of many heads is generated. Amongst the arts therefore that are
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haſty to divine for their own gain, *Phyſiognomy, Aſtopoſcopy, Chiromancy, Aruſſicy, the Speculatory, & the Onirocritical*, which is the interpretation of dreams, and the *Oracles of the furious*, here challenge their feat. Now all theſe artifices are of no ſolid doctrine, neither do conſiſt of any certain reaſons but inquire of occult things, either by fortuitous lot, or agnition of ſpirit, or certain appearing conjectures, which are taken up from quotidian obſervations of long time. For all theſe prodigious arts of divination are wont to defend themſelves no other way, but by the title of experience, and to extricate themſelves out of the bonds of objections; ſo often as they teach or promiſe any thing above faith, and beſide reaſon. Of all which it is thus commanded in the Law; *There ſhall not be found among you any one that maketh his ſon, or his daughter to paſſe through the fire, or that uſeth divination, or an obſerver of times, or an inchanter, or a witch, or a charmer, or a conſultor with familiar ſpirits, or a wizard, or a Necromancer. For all that do theſe things are an abomination unto the Lord.*

Phyſiognomy, following from the inſpection of the whole body, preſumeth it can by probable ſigns attain to know, what are the affections of body, and mind, and what a mans fortune ſhall be: ſo far forth as it pronounceth him *Saturnial*, or *Jovial*; and him *Martial*, or *Solar*; another *Venerial*, *Mercurial*, or *Lunar*: and collecting their *horoscopes* from the habitude of the body; and from affections tranſcending, as they ſay, by little and little, unto cauſes namely *Aſtrological*; out of which they afterward triſtle as they liſt.

Aſtopoſcopy, out of a ſagacious ingenie, and learned experience, boaſts her ſelf to foreſent all the beginnings, the progreſſes, and the ends of men; out of the ſole inſpection of the *forehead*: making her ſelf alſo to be the pupil of *Aſtrologie*.

Chiromancie feigns *ſeven mounts* in the *palm of the hand*, according to the number of the *ſeven Planets*; and ſuppoſes it can know from the *lines* there to be ſeen, what a mans complexion is, what his affections, and what his fortune, &c. — But we need no other reaſon to impugn the error of all theſe Arts, then this ſelf-ſame, namely, that they are void of all reaſon. Yet very many of the Antients have written of theſe, &c. — But they all can deliver nothing beyond conjectures, and obſervations of experience. Yet, that there is not any rule of truth to theſe conjectures, and obſervations is manifeſt from this; becauſe they are voluntary figments; and upon which their teachers, even of equal learning and authority, are not agreed. — But this triſling kind of men is wont ſo to

doat through the instinct of devils, drawing them from error into superstition, and from this by degrees into infidelity.

To the art of *Augury* they make faith, who teach that certain lights of presagition do descend from the celestials, upon all those inferior living creatures: as certain signes constituted in their motion, site, gesture, going, flight, voice, meat, colour, work, event: by which, as by a certain ingrafted hidden force, and firm consent, they so agree with the celestial bodies, with whose powers they are affected; that they can presage all things whatsoever that the celestial bodies intend to do, whereupon it is manifest, that this divination followes not, but from conjectures, partly taken from the influences of the stars, as they say: and partly from certain parabolical similitudes: then which nothing can be more fallacious. Wherefore *Panatius, Carneades, Cicero, Chrysippus, Diogenes, Antipater, Josephus*, and *Philo*, have derided it; the *Law*, and the *Church*, hath condemned it.

They who endeavour to perswade that nothing is dream't in vain say; that like as the celestial influxes do produce divers forms in corporal matter: so from the same influxes in the phantastical faculty, which is organical, there are phantasms impressed by the celestial disposition, consentaneous to the producing any kind of effect; especially in Dreams; because the mind is then more freed from the body, and external cares; and so receives those divine influxes more freely: whence it comes to passe that many things are made known in dreams to men sleeping, which are concealed from them waking. By this reason chiefly they labour to reconcile an opinion of truth to dreams: and yet of the causes of dreams, both intrinsicall, and extrinsicall, they do not all of them agree in one opinion, &c. — Of dreams nothing is delivered but meer dreams, &c.

To these dreamers, we may number those, who give a faith of divinity to the vaticinations of madmen: and think they have attained to a divine prescience of things to come, who have lost all knowledge of things present, all memory of things past, together with all humane sense: and that mad men, and sleepers see those things, which wise men and waking are ignorant of: as if God were neerer to them then to the sound, watchful, intelligent, and premeditating. In truth, they are unhappy men, who believe these vanities, and obey these impostures; who cherish these kind of artificers, and submit their wits, and faith, to these their vain delusions.

All these artifices of divination have their rooting, and foundation

Mag-astro-mancers posed and puzzled.

tion in *Astrologie*. For whether the body, the face, or the hand be inspected; whether a *dream*, or a *prodigie* be seen; whether an *auspicio*, or a *Fury* be inspired; they consult to erect a figure of Heaven; out of whose tokens, together with conjectures of similitudes & signs, they hunt for opinions of things signified, and so all Divinations challenge to themselves the Art, and use of *Astrologie*; and confesse this to be as it were the key to the necessary knowledge of all secret things. Wherefore, all those arts of divination, how far they are from truth they plainly discover themselves in this; in that they use principles so manifestly false, and feigned by a poetick temerity: which neither are, nor have been, nor ever shall be; yet are they made the causes, and signes to which all events of things are to be referred, contrary to all evident truth.

Magick is so neer joyned to, and of affinity with *Astrologie*; so that he who professeth *Magick* without *Astrologie*, doth nothing, but erreth altogether.

There is an Art given to mortal men, whereby they might generate certain latter things, not partaking of truth, and divinity, but might deduce certain images like unto themselves: and Magicians, most audacious men, have gone so farre to perpetrate all things, that old and strong *Serpent*, the promiser of Sciences, especially favouring them, that they, like to him, Apes, have endeavoured to emulate both God and nature.

To such a height of madnesse some of the Magicians are grown, that from diverse constellations of the Stars, through internals of times, and by a certain reason of proportions, being rightly observed, they think that a fabricated image of the heavenly creatures may with a becke receive the spirite of life and understanding, whereby it may answer those that consult it, and reveale the secrets of hidden truth. Hence it is plain; that this naturall *Magick* sometimes enclined towards *Goetie* and *Theurgie*, is insnared very often in the wiles and errors of evill spirits.

Of ceremoniall *Magick* there are two parts, *Goetie* and *Theurgie*. *Goetie* unfortunately began by the commerce with unclean spirits, compacted of the rites of wicked curiosity, unlawfull charms, and deprecations, is exorated, & banished by the verdicts of all *Lawes*.

—These are they who carry about them familiar spirits—doe feigne themselves to prophecy.—Some of them study to call and compell evill spirits adjured by some certain powers, especially of divine names, &c.—Others most wicked, and by mischief detestable, and to be punished with all fires, submit themselves to devils, sacrifice.

sacrifice to them, and adore them, and are become guilty of idolatry, and the vilest abasements; to which crimes if the former be not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels doe watch, to the intent they may alwaies deceive us in our errorrs. From this Sect (or rather sinke) of the *Goeticks* have issued all these books of darknesse, &c. — excogitated by men of deplored wits. — Which books to him that more acutely looks into them, and into the canon of their precepts, the custome of rites, the kind of words, and characters, the order of extruction, and the insulfate phrase, doe openly bewray themselves, to containe nothing elle but mere toyes, and impostures; and to be pulcht up in latin Hims by the forlorne artificers of perdition, ignorant of all ancient Magick, out of certain profane observations, mixt with the ceremonies of our religion, many unknown names and scales inserted; that they might terrifie the rude and simple, and be an amazement to the sencelesse, and such as know not good Letters. — But this is the reason why these *Goeticks* onely make use of evill spirits; because good Angels will hardly appeare; for they expect the command of God, and assemble not but with men of clean heart, and holy life; but the evill ones easily exhibite themselves to be invoked, falsly favouring, and belying a divinity, are alwaies at hand, to deceive by their subtilty, to the intent they may be worshipped and adored.

Many think that *Theurgie* is not unlawfull, as if this were governed by good Angels, and a divine power: when as very often under the names of God, and Angels, it is obstringed with the fallacies of evill spirits. — Of this schoole are the art *Almadel*, the art *Noterie*, the *Pauline* art, the art of *Revelations*, and many more of the same superstition; which are so much the more pernicious, as to the unskillfull they seem the more divine.

The *Cabalie* is an art (as is reported) very ancient, and yet the name hath not been known among Christians but of later times. — This art of *Cabalie*, which the *Hebrews* so boast of, I sometimes have searched with much labour, and I finde and confesse it to be nothing else but a meer *rapodie* of superstition, & a certain *theurgicall* magick, but if proceeding from God (as the *Jews* boast) it any whit conduced to the perfection of life, to the salvation of men, to the worship of God, & to the understanding of the truth, verily that *Spirit of truth*, which (the *Synagogue* rejected) came unto us to teach us all truth, would not have concealed it from his Church until these last times, which

which truly knoweth all things that are of God. — But that we try, and see, that by the revolutions (as they call them) of this art, wonderful sentences of great mysteries are wrested out of sacred Letters; the whole is nothing else; but a certain playing upon Allegories; which idle men, basied in every letter, point and number (which this tongue, and the manner of writing easily suffer) do feign & reſeigne at their pleasure. — Therefore this *Cabalie* of the *Iewes* is nothing else but a certaine pernicious superstition, which collecteth, divideth, transferreth words, and names, and letters scatteringly placed in the Scripture; and as they list making one thing of another, they dissolve the parts of truth, the speeches, the inductions, and making parables here and there of their own fictions, they would adopt unto them the words of God, defaming the Scriptures, saying, that their figments do consist of them, they calumniate the Law of God by their impudently extorted supputations of dictions, syllables, letters, numbers; they attempt to inferre violent and blasphemous prooves of their perfidiousnesse. Furthermore, being puffed up with these trifles, they boast themselves to finde out, and to know the ineffable mysteries of God, and secrets that are above the Scriptures; by which they are not ashamed to lie with great boldnesse, and without blushing, that they themselves can prophesy and work miracles and mighty works.

But let us return unto Magick, parcell whereof is the artifice of prestigious things, that is, of illusions; which are only done according to appearance, by which Magicians shew phantasms, play many miracles by circulatory frauds, and cause dreams: which is done not so much by *Goeticall* incantations, imprecations, and deceits of devils; as also by certain vapors of perfumes, lights, *phyltres*, *collyries*, alligations, and suspensions; and besides by rings, images, glasses, and such like drugs and instruments of magical art, and by a naturall and celestiaall vertue. Also many things are done by a prompt sublety and industry of hand; of which sort we see some are done daily by Stageplayers and juglers, which therefore we call *Chiroso-phists*, that is, slight-handed. — And now, by what hath been said, it is plaine, that Magick is nothing else but a collection, or compact of idolatry, *Astrologie*, and superstitious Medicine. And now also there is, by *Magicians*, a great company of *Hereticks* risen up in the Church, who as *Iannes* and *Embres* resisted *Moses*, so have they resisted the *Apostolicall* truth.

All this is uttered against them by one *Arch-magician*, I mean *Cornelius Agrippa*: not a little to the like effect might be collected out of

of another of them, namely *Johannes Trithemius*; yea undoubtedly, he that had but the opportunity to peruse their Authors (old, and of late) needs for their confutation, to urge them with no more, then their own confession. Onely I would aske of them this one thing, what doe they think of this one Magician, for this one act of his? Whether doe they conceive him (in charity) to have thus confessed, retracted, recanted, repented, returned? &c. or, doe they uncharitably account him for it, to be humorous, cynicall, satyricall, invective, distracted, mad, malecontent, &c? And whether for this one undertaking of his will they have him called a *Philosopher*, a *Demon*, an *Heroe*, a *God*, all things, or nothing? Does not he himselfe tell us, what kind of censure he suspects from all kinds of *Magastro-mancers*? Alas (quoth he) with how many of their machinations will they oppugne me? with how many devices will they assaile me? with what ignominies will they persecute me? — The impious *Mathematician* will prescribe me both earth and heaven. — The fortilegious *Pythagorist* will suppute for me unlucky numbers. The pointing *Geomantick* will cast unhappy figures, and project for me a prison, and sorrow. — The *Fatall Astrologers* will threaten any hanging, and by a slippery turning of the heavens; inhibit my ascent to the Gods above. The menacing *Diviner* will ominate all manner of evil to me. The importunate *Physognomist* will defame me for frigde, and insufficient. The doting *Metoposcopist* will pronounce me for a brainick Ass. The fatidicall *Chiromantist* will divine all things sinisterly of me. The presaging *Aruspex* will exaugurate me with all manner of ill luck. The portentous *Spreulator* will send revengefull flames of *Jupiter*, and fires of presaging thunder. The dusky *Ontropolist*, or Dream-teller will affright me with no-urnall *Ghosts* and *Goblins*. The furious *Vaticinator* will deceive me with an ambiguous Oracle. The prodigious *Magicians* will transform me (as another *Apuleius* or *Lucian*) not into a golden, but peradventure into a dirty Ass. The black *Gorticke* will persecute me with *Spectres* and *Spirits*. The sacrilegious *Thurgist* will consecrate my head to the Crows, or perhaps to the Jakes. The circumcised *Cabalists* will imprecate their curse upon me. The old doting *prestigator* will represent me as an headlesse Eunuch, &c. To conclude therefore in a word, since this is the suspicion of one of their own, what then must another expect from them? But (God be blessed) we are taught to discover their madnesse, and despise their malice, by a better light, and strength, then all their own confessions can afford us.

